Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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THE VALUE OF INTELLECTUAL CULTURE.*

BY S. S. NEWHOUSE.

[Continued from last week]

But it is said: "It is not for all to be educated; they have not the time, nor can they afford the means." True, all can not receive a college, or even a high-school, education; nor is this the only method of intellectual culture. Many of the great minds of the world have been developed without these modern advantages, by virtue of a faithful use of the advantages of nature and experience. Plato, Cicero, Socrates, Homer—these great names are standing proof that mental culture does not depend upon schools alone; that it is even possible without them. Schools, teachers, and books are but aids and interpreters to that *determined self purpose to grow intellectually* which is a prerequisite to the successful student. These, of themselves, can not make great men; they are but a means to the end—a great and invaluable means. Greatness must have its origin first in a great purpose, and an indomitable will to carry out that purpose. This is what carried a Garfield from the humble cabin of his widowed mother up through the schools and halls of legislation to the presidential chair of the nation. Poverty nor physical weakness could restrain such a purpose or baffle such a will in the mind of Alexander H. Stephens, who rose to the proud position of a pure and mighty statesman.

There is no royal road to greatness of mind. Hard study, persistent effort, an unconquerable purpose to grow, must characterize the student under the greatest advantages, and these will conquer the most obstinate difficulties in any life. A high and just appreciation of the value of mental culture, coupled with a determined purpose to attain it, will seize upon the fragments of time and turn them to account. It will turn the smallest means at command into the treasury of knowledge.

It is not reading many books, nor hastily reading a single book, that cultivates the mind or furnishes it with knowledge. "Dread the man of one book," says the old Latin proverb; and Hobbles, when asked why he had not read more, exclaimed: "Read more! If I had read as many books as other men I should have been as ignorant as other men."

The essential thing is *study*—the study, not only of books, but of nature, of men, of events, of everything that will strengthen the mind and fill it with knowledge. It was Lord Bacon who said, 'Reading makes a full man, conversing a ready man, writing a correct man," and we may add, thinking makes a *strong* man.

There is, in fact, no real barrier to intellectual culture in the external circumstances of young people. "Where there is a will" there will be made 'a way" to such culture. The best of books are very cheap, and the average young lady or gentleman who is discouraged from the pursuit of mental culture will squander time enough to ponder the contents of one or more of such books every year, until they have mastered it. I would gladly inspire in all young people the purpose to improve every opportunity to inform and develop their minds. I would remind them that this is a supreme duty under the advantages they possess; that it will augment their personal worth and usefulness; that it will increase their capabilities of pleasure as well. I would remind them that material success is not the chief end of life, and that even this can better be secured after the mind is prudently cared for. I would point them to the fact that the cultured, as a rule, moral character being equal, enjoy life the best, work to the best advantage, and reap the largest real success. I would tell them that time nor money have any value in them to weigh against the wants of the mind, and that the mind is the best repository for the one and the other.

But the want of a resolute will and the studious use of opportunities is often construed into an apology for the sluggard in the school room. It is said that there is a great difference in the ability of students to acquire knowledge—that some are less gifted in mind than others, and must ever remain their intellectual inferiors. This I will not dispute; but that this is the main difference between students I will deny. Intellects differ in their nature and capacity, but not so much as students differ in their habits of study and the determination with which they prosecute their work. The real student will be encouraged with success, while the idle and indifferent become discouraged and abandon the hope of making anything of themselves. Thousands remain thus in comparative ignorance, with dormant intellects, neither for the want of intellectual endowment nor the opportunities for culture. The student must have the inspiration of hope, and toil onward and upward with a will for any task or any labor necessary to carry him to the summit of his ambition.

In Westminster Abbey, London, over his remains, is the monument of Sir Isaac Newton, with a Latin inscription, of which the following is a literal translation:

"Here lies Sir Isaac Newton, knight, who, by a vigor of mind almost supernatural, first demonstrated the motions and figures of the planets, the paths of comets, and the tides of the ocean. He diligently investigated the different refrangibilities of the rays of light, and the properties of the colors to which they give rise. An assiduous sagacious, and faithful interpreter of Nature, Antiquity, and the Holy Scriptures, he asserted in his philosophy the majesty of God, and exhibited in his conduct the simplicity of the gospel. Let mortals rejoice that there has existed such and so great an ornament of the human race. Born 25th December, 1642. Died 20th March, 1727."

It seems incredible that this great "ornament of the human race" was once an idle, indifferent, and stupid school-boy, at the foot of his class at the age of thirteen. This fact, with the poor school advantages he must have possessed, seem incompatible with his world-wide fame. The greatness of Newton dates from a kick in the stomach which he received from the boy who stood at the head of his class, in contempt of his ignorance. Although he flogged his antagonist, who was his superior in physical strength, he was yet humiliated at seeing him at the head of the class, and resolved to conquer him again "by getting at the head of his class" himself, which he did after a severer contest than he had upon the playground. But for this circumstance Newton's intellect might have passed unnoticed in the history of the world. And, may I not say, for a lack of like studiousness multitudes of young people pass as ciphers who could figure as giants in the world of mind.

2. The value of intellectual culture is first to the individual. This thought has been anticipated in the preceding reflections, and will claim but a few additional observations.

Intellectual culture, like every other worthy or valuable attainment in human life, is not to be had without effort and some equivalent. There is no royal road for rich or poor in the pursuit of knowledge. But difficulties are meant to stimulate, and not to discourage; they are to provoke earnestness, fidelity, courage, without which little progress is made in any great or worthy enterprise. But intelligence is a productive wealth to an individual through all his lifetime. If the poor man has it, he has that which is far more valuable to him than money could be without it. We live in an age of marked growing intelligence among the masses. Our society is not separated by material distinctions. Wealth alone no longer controls respectability. Intelligence, with self-respect and moral character, only can place one man above another. The cultured, who can understand, appreciate, and utilize the products of the great minds of the world, can live their lives on a higher, grander scale than is possible to the illiterate, whatever their circumstances. The one may live in the realm of mind, the other must live in the realm of sense; the one is delighted and entertained where the other finds only that which is uninteresting, unintelligible, and foreign to himself. The cultured mind possesses the strength of thought and penetrating observation which enables it to feast on the grand, the sublime, and the beautiful in nature and art, as the uncultured mind can not do. Using the things that are seen, it rises to the unseen, the immortal, and dwells in the region of facts and principles discoverable only to the mental vision of man. Others had seen the falling of fruits and other objects to the ground, but it remained for the penetrating mind of Newton to discover the law that governs the apple and the universe. Such culture is of untold value to a man, though he live an obscure life, though he earn his bread by the sweat of his brow, though the world knows nothing of his possession. It imparts a joy, a light, a sense of personal worth which material conditions can not give. Even toil, to such a man, is less a drudgery and more an art. The mind working with the hands makes labor more cheerful and pleasant.

I would not counsel young people to educate themselves in order that they may rise above manual labor, but that they may perform such labor with more skill and a greater delight. I would counsel them to cultivate their minds that they may be intelligent citizens, capable of any service which the welfare of society or the franchise of the state may require at their hands. I would counsel them to qualify themselves to be interested in all that should engage the intelligent thought of American citizens in the great conflict between ignorance and vice on the one hand, and intelligence and righteousness on the other. For their own good and welfare in time and eternity, and for the good and welfare of others with whom they live and associate, I would advise them to make the best possible use of their golden opportunities to cultivate the immortal mind.

(To be continued.)

*An address delivered on the occasion of the closing exercises of the public schools of Higginsport, Brown Co., Ohio, April 20, 1883.

SERMON ON S. S. LESSON FOR JUNE 3.

Opportunity.—Acts 13: 46.

BY J. W. OSBORN, SWANSEA, MASSACHUSETTS.

Paul and Barnabas, on their missionary journey, visited Antioch, in Pisidia. On the Sabbath they went into the Jewish synagogue. The Israelites were deficient in many graces of character, and had erroneous conceptions of religious truth. But the primitive disciples did not withdraw from their congregations. "Not neglecting the assembling of *themselves* together, but exhorting one another," they also were accustomed to attend the services of the temple and the synagogues. Exclusiveness is not a Christian characteristic.

"After the reading of the law and prophets, the rulers of the synagogue sent unto them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on." Paul spoke of "the promise which was made unto the fathers," and declared the "glad tidings" that God had "fulfilled the same;" that the Savior had appeared, and had been put to death, "but God raised him from the dead." The apostle's testimony was so well received that he was requested (not by the Gentiles, as the common version indicates, but probably by the rulers) to speak again the ensuing Sabbath. A goodly number of his hearers, it seems, were convinced that Paul and Barnabas had "found him of whom Moses (in the law) and prophets did write, Jesus of Nazareth." They were "exhorted to continue in the grace of God." We may assume that it was partly due to this continued intercourse between the preachers and the converts that so much interest was awakened that on the following Sabbath a great multitude assembled at the synagogue "to hear the word." But this the Jews could not patiently endure. Their jealousy found vehement expression. They not only contradicted Paul and Barnabas, but "blasphemed the holy name by which they were called."

The Jews of Antioch "counted themselves unworthy of everlasting life." They were not attracted, but repelled, by the larger faith and hope and love with which the gospel was fraught. The throng of Gentiles at the synagogue possibly suggested to them that in Paul's discourse principles were involved which would of necessity "break down the middle wall of partition" between Jew and Gentile. Perhaps they were not entirely blind to the superior claims of those principles. It is possible for a man to perceive moral heights he has no disposition to ascend. The soul may see and sometimes sigh for "the beauty of holiness," and yet prefer to wallow in the mire of sin. *All* the vile have not forgotten that a benediction rests upon "the pure in heart." Dishonest men may respect integrity. A rich and miserly person more than once expressed to me a wish for a generous disposition, and for such enjoyment as a neighbor seemed to derive from giving. While the tendency of wrong conduct is to extinguish reverence for goodness, that very reverence may soothe the conscience, so that the sinner goes on his way with some satisfaction in the assurance that he *knows* the right; for evil does not yet seem good.

The Jews were proud of their prerogatives as children of Abraham, but forgot that in Abraham's seed should all the families of the earth be blessed. They expected a Messiah to reign as Israel's king. They looked for a kingdom that should dazzle the nations with its splendor, awe with its majesty, and subdue with its power. Their conceptions had a religious form, but a worldly spirit. It was *earthly life*, not "everlasting life," for which they thus "counted themselves worthy." We "count ourselves worthy" of the objects we are living to attain. While engaged ostensibly in the Lord's work, we may aim at worldly ends. We may maintain a magnificent temple, not for the glory of God, but for the gratification of our own vanity. We may desire a "select" congregation, in which "the poor of this world, rich in faith, and heirs of the kingdom," shall have no place; or we may labor more to build up a sect than to build up men in truth and righteousness. Verily we have our reward.

The Jews of Antioch possessed a great privilege, had they but counted themselves worthy of it. They might have been taught of Him who is "The Truth," and so have acquired that knowledge which "*is* eternal life." They might have then become missionaries of Christ to their Gentile neighbors, and so enjoyed the greater blessing than that of receiving—that of imparting. There were the inspired prophecies for their study, the inspired expounders "to guide them" (as Philip did the Ethiopian), and the multitude of Gentiles waiting to be taught. To these "Jews first" was the gospel preached, for they were "under the law"—"the usher to lead them unto Christ." But they refused to be led. Instead of being (like the apostles) levers in Divine hands to raise the heathen from the pit of spiritual ignorance and moral corruption, most of the Israelites were used merely as the fulcrum, sinking as the Gentiles were elevated.

Opportunity does not insure success. The heir of millions wastes the fortune his father's toil and skill acquired. Many a king, by the effort to increase the power he was incapable of wielding wisely or unwilling to exercise justly, has provoked rebellion and been dethroned. Facilities for acquiring knowledge do not of necessity produce scholars. Instructors, libraries, and laboratories can not make learned men. With all opportunities for education, one may learn little. Another, hungry and thirsty for knowledge, with few books and no teacher, lays the foundation of a liberal culture, and perhaps attains eminence in some field of learning.

The right use of life's opportunities secures higher and broader privileges. If faithful in little, one is permitted to enjoy much. The sum of human actions consists mostly of trifles, as millions do of units. Had Garfield despised the humble opportunities of his youth, the greater privileges of later years would not have awaited him. The "tide in every man's affairs which, taken at the flood, leads on to fortune," soon ebbs, and leaves the negligent and unfaithful standing on the shore to gaze on the scene of desolation revealed by the receding waters. So one may have the religious privileges of the rulers of the synagogue at Antioch, and yet perish in spiritual poverty. Mighty works were done in many cities of Israel, and yet the mission of Christ was persistently rejected. The Bible, the Sunday-school, the church, the instructions of a godly father, the prayers of a pious mother,—even the love of God, the blood of his Son, and "the spirit of grace,"—all may be despised. Weak procrastination, dull apathy, raging passion, or vain self-righteousness, may render worthless to the soul all the grand opportunities for a life of usefulness and a death-bed of hope.

Privilege, to be of profit, must be discerned. Paul and Barnabas saw another opportunity as the door of the synagogue was closed against them. Like those who leave the stony and barren hills of New England for the fertile soil of the great valley of "the father of waters," they turned to those in whom were discerned the indications of spiritual fruitfulness. Boldly they determined to stem the torrent of prejudice (a prejudice which many of the "believing Jews" long continued to share), and presented the gospel to the Gentiles, inviting them to become Christians, without requiring submission to the ceremonial law. These ministers of Christ had an ardent interest in this work, great compassion for the heathen world, and an assurance of the power of the gospel to save all sinners. Not only did they recall the prophet's declaration of the Divine purpose, but they perceived that there were Gentiles *at Antioch* who could *then* be won to Christ. They were reapers, and the fields were white. They soon rejoiced over their sheaves.

So the Gentiles of Antioch perceived *their* opportunity. "Almost the whole city came to hear the word." Many received it into good and honest hearts. That life's opportunities (either for gain or for "godliness, which, with contentment, is great gain,") may avail us, we must recognize their worth. These men perceived that "the day of salvation" had dawned, and they did not permit its hours of light to pass away without doing the work of the day. They gladly welcomed the "good tidings of great joy." They were marshaled, as an army, to "fight the good fight of faith," to conquer "the world, the flesh, and the devil." When persecution arose against Paul and Barnabas, the disciples (however sad because of the afflictions endured by their faithful instructors in the gospel) were still "filled with joy," because "filled with the Holy Ghost."

Life's rich opportunities will avail *us* also if we use them with cheerful promptitude and changeless persistency.

To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.

REPLY TO "TWO INQUIRIES—NOT RENEWED."

Rev. J. J. Summerbell,—Dear Brother,—This reply needs no apology, and is as early as circumstances would admit. You think the scheme of redemption presented in my sermon would require many passages of the Bible to be changed; and you illustrate by changing a few of them. But such changes are not necessary to the consistency of the scheme, but only to your misconception of it, or of the meaning and application of the scriptures changed; for, notwithstanding appearances, I will not impute to you a design to burlesque the glorious truth that God will "by Christ reconcile all things unto himself." Col. 1: 20.

The word "condemned," or "damned," if you prefer it, in Mark 16: 16, even if the passage were authentic, refers simply to the rejection of unbelievers from the special salvation offered to them in the gospel; and does not even mean that they shall be punished (except as the loss of that glorious estate would be a punishment), much less that they shall be eternally tormented. It does not signify anything more than that they shall be condemned for their unbelief, and judged to be unworthy of eternal life—with which the scheme fully accords. The condemnation of course will never be reversed. Their failure to inherit that glory will be an endless failure. The condition of subjection to which they will be condemned will be an endless condition. For they never can by any means alter the awards of a past probation. But the circumstances of their condition will not be unalterable. Hence it does not imply anything contrary to their being finally reconciled to God in that condition, which they most surely will be unless Christ's mediation is inefficient and the word of God shall fail. Have you never read of Esau, who, for one morsel of meat, sold his birthright, and when he would have inherited the blessing was rejected? for he found no place for a change of mind (in his father), though he sought it carefully with tears. But though he could not obtain a reversal of his rejection from the blessing he had forfeited, he succeeded in obtaining another blessing, and became at last reconciled to his condition. Esau is the type of unbelievers, and his case illustrates their case.

Again, the phrase, "destroy both soul and body in Gehenna" (Matt. 10: 28), is equivalent to being "cast into the lake of fire," and indicates the punishment of the wicked for their personal sins—which the scheme recognizes as the "indignation and wrath, tribulation and anguish," which God will render to every man that doth evil. But that is not the outcome of the divine economy in their case. Punishment is not an end, but a means, and is retributive and corrective, "for the Lord will not cast off forever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Lam. 3: 31, 33 Punishment is not reconciliation, but it is subduing and leads to reconciliation. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 21–23. This shows that after punishment shall be grace, favor, or blessing, which visitation in this connection means.

The word "destroy" (*apolesai*) does not inhibit this, for this same word is used in Matt. 10, 6 to denote the state of the house of Israel at that time. They were lost (*apoloolota*, destroyed) sheep, yet they were not beyond rescue, for Jesus came to save them. And in Luke 15: 4–6 we see the shepherd going into the wilderness after that which was lost (*apoloolos*) until he found it; and returning with it on his shoulder, saying to his friends, "Rejoice with me, for I have found my sheep which was lost" (*apoloolos*). The prodigal son was lost (*apoloolos*), totally ruined, but even his miserable and undone condition was a means of dispelling his folly and restoring him to his right mind, and led to his return and reconciliation. In about half the cases in which *apollumi* is used in the New Testament, it relates to violent deaths judicially inflicted, or by persecution, or the sword, or famine, or visitation of God; and in all these cases the body only perisheth, and the spirit goeth to Hades until the resurrection, which even *apollumi*, strong as it is, can not prevent; nor with

all its power to ruin and destroy can it prevent the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been from the age (Jewish). Redemption is stronger than destruction.

But you call *Abaddon* to help you, and say, "From *Abaddon* there is no rescue." Well, let us see. *Abaddon* is from *abad*, to be lost, to perish, to be utterly destroyed. It is the Hebrew equivalent of *apollumi*, and used in like cases with the same meanings. In I. Sam. 9:3, 20, "And the asses of Kish, Saul's father, were lost." Here we have the word *abad* rendered by the LXX. *apololto* 2ad aor. Ind. mid. of *apollumi*, and demonstrating that *apollumi* is not such a murderous word, nor the aoriet such an implacable tense as you affirm; for the loss was so far from being hopeless, without rescue, in the mind of Kish, that he sent his son to look them up, and in verse 20.h Saul is told, "The asses that were lost three days ago.....are found." In this 20th verse occurs the *abad* in question, and again rendered by the destructive *apollumi*. So in Ps. 119: 176, "I have gone astray [wandered off] like a lost sheep." Same Hebrew word which the LXX. render by *apollumi*. But David was sure that rescue was possible, and cries to the Great Shepherd for extrication. We are informed in II. Kings 21: 3 that Manasseh built again the high places which Hezekiah his father had destroyed (*abad*); so, though destroyed, they were not beyond restoration. In Deut. 4: 26 the word occurs in its most intense form, for the inf. abs. is connected with a finite verb to express intensity, certainty, etc. Moses says, "I call heaven and earth to witness against you this day, *ki abuod tobveedun makeer*, that ye shall soon utterly perish;" rendered by the LXX, *hoti apoleiai apoleisthe*, that by destruction ye shall be destroyed; and by the Vulgate, *cito perituros vos esse*, you will soon perish. The Hebrew phrase means "that ye shall utterly soon be destroyed." And yet this terribly destructive word, instead of annihilating them, only removed them from off the land of Canaan, and scattered them among the nations where they still remain, and from whence they shall seek the Lord and find him in their coming restoration. Read in connection with the verse 26, 27–31, and learn that utter destruction does not annihilate; that when *Abaddon* has done his utmost and finished his work, it is still within the limitations of grace. Jesus is stronger than *Abaddon*. *Abaddon* can destroy material organizations, as pictures, and idolatrous shrines, and cities, and chariots, etc., but he can not annihilate one particle of matter. He can destroy nations and people, but his weapons smite the body only; the spirit, "secure in its existence, smiles at the drawn dagger and defies its point." The realm of *Abaddon* extends not to Hades, where the spirits of mankind are reserved in life unto resurrection, for we "have hope toward God that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

You say, "*Abaddon* corresponds with *Gehenna*," for which I find no authority in the Scriptures. It certainly never was used as a name of that valley, and is never employed to designate the place of final punishment of the wicked. It is true, "the angel of the abyss" (Rev. 9: 11), is called *Abaddon* in Hebrew, and in Greek *Apolluon*, or, anglicized, Apollyon, the destroyer; but that does not prove that *Abaddon* is *Gehenna*. Rev. 9: 1-11 describes the vision of the fifth trumpet, which symbolically represents the Saracenic 100 under the Mohammedan dynasty, to which is given the names *Abaddon* and *Apollyon*. It has nothing to do with Gehenna, and is a thing of the past, whose power to torment men was limited to five symbolic months or 150 years. But the absurdity of your hypothesis reaches its climax in making *Abaddon* literally "a place, the place of destruction, the abyss, the bottomless pit," where *Apollyon*, literal king of swarms of literal locusts, resides, and from which he takes his name; and that he is "the killer, the utter destroyer, the dragon, the old serpent, the devil and Satan, God's executioner, the hangman of the universe, etc., and the one of whom Jesus speaks in Matt. 10: 28, latter clause," with this only qualification, "I only say, *perhaps* he is the one." But as you make no other supposition, I infer that this is your opinion, notwithstanding its blasphemous character in assuming that Jesus taught his disciples to fear the devil.

As to *Abaddon* (meaning destruction), it along with death is once personified. Job 28: 22: "Destruction and death say," etc., just as the depth and the sea are personified in verse 14; but that does not make *Abaddon* a real person, or require that the word should not be translated, any more than it would in the case of *Mooth* (death), or *Tehum* (depth), or *Yam* (sea). Four times it is figuratively used as a place: Job 26: 6, Prov. 15: 11; 27: 20, and Ps. 88: 22. In the first three it is shown to be contemporary with *Sheol*, hell or hades, and in the other the equivalent of *Keber*, the grave. While destruction and death consume the body, *Sheol* or hell hides or conceals the spirit from our view. *Gehenna* is never spoken of as contemporary with *Sheol*, and I think Matthew would not have made the mistake of saying as you suppose, "*Hades* and *Gehenna* are never full." In Job 31: 12 adultery is compared to a fire which consumeth to destruction, where the translation is evidently so necessary that it is surprising you did not perceive it, notwithstanding your *Gehenna* theory. In all places the translation gives the sense which the change you propose would vitiate.

You get things strangely confounded in your gospel (?) of annihilation, as for instance the bottomless pit and *Gehenna*, whereas there is no resemblance between them. The bottomless pit is only a symbol; *Gehenna* is a real valley. The former has its cover, lock, and key; the latter is open to the light of heaven. The former has no bottom; the latter has a very solid bottom. Out of the former, when opened, arose a smoke, and locusts of a peculiar description came out of the smoke, and afterward a beast came out of it; and these never returned to it again. The only one ever said to be cast into it is the dragon, the old serpent the devil, and he only for a thousand years, for he does not sink so deep but he gets out again when unbound. And there is not a word said about fire or torment in the bottomless pit. *Gehenna* was originally a beautiful valley, adorned with grass and flowers and trees. It was desecrated by using it for idolatrous purposes, and afterwards was made the receptacle of the filth and dead bodies of animals and criminals who were denied burial; and a fire was kept burning to consume them. It will be the place where the bodies of executed transgressors will be consumed during the millennium. Hence it is used as a figure of future punishment; but the figurative use does not make it anything else than what it is. And after the millennium it will doubtless be restored to its pristine beauty and fertility.

These two names, *Abaddon* and *Apollyon*, have the same meaning, and both belong to the king of the locusts which came out of the smoke of the bottomless pit; and yet, without the least scriptural authority, you make *Apollyon* the devil, and *Abaddon Gehenna*, a place, the place of destruction, the abyss, the bottomless pit, and the home of his satanic majesty. And you say, "He is God's executioner, the hangman of the universe." Was there ever such a jumble of errors? You might just as fitly call the devil *Abaddon* as *Apollyon*, and *Gehenna Apollyon* as *Abaddon*, for there is no Bible warrant for either. *Abaddon* or *Apollyon* has his origin in the bottomless pit, from whence he and his locust bands come to torment on the earth the men that have not the seal of God on their foreheads. And they never return to the pit. The devil is one of the angels whom God cast down to Tartarus (*tartaroosas*), and hath reserved in everlasting chains under darkness unto the judgment of the great day (II. Peter 2: 4 and Jude 6); so that his present home, if it can be so called, is Tartarus, and not *Abaddon* nor *Gehenna*. Besides, it is very absurd for you to call *Abaddon* the devil's home, for you say it means utter destruction or annihilation; but then you very illogically allow that the devil is safe, even in the climate of utter destruction, for a thousand years—that is, during the millennium. I can not see how he can be God's executioner or the hangman of the universe, for he himself is reserved in everlasting chains under darkness unto the judgment, which shows him to be under arrest; and when the day of judgment comes an angel from heaven will lay hold of him and bind him and cast him into the bottomless pit, and shut him up and set a seal upon him. So the bottomless pit will not be a home to him, but a prison. And when he is released from that prison he goes forth to deceive the nations, not to hang them. And finally he shall be cast into the lake of fire and tormented day and night forever and ever. I am at a loss to know how you found out that he is God's executioner, and that he is the hangman for all the worlds, for the universe, I suppose, includes them all. The Bible does not speak of him in connection with any other world except this. And why should the greatest criminal in the universe be chosen of God to execute or utterly destroy all other criminals?

Again, confounding *Apollyon* and the devil, and making *Abaddon* and *Gehenna* identical with the lake of fire and the second death, you say that the devil in *Gehenna*, etc., "puts to death those who count the blood of the Lamb an unholy thing." But the devil himself is to be cast into the lake of fire before death and hell deliver up the dead which are in them, and if the lake of fire is *Abaddon*—utter destruction—how can he have any part in casting them into it? Or if the devil can exist in utter destruction, so must they exist, after being cast in, until the devil chooses to put them to death. And so the lake of fire is not annihilation, but the devil is armed with power to annihilate them in the lake of fire, and at last to commit suicide by annihilating himself—that is, after hanging all the wicked in the universe, he hangs himself.

Reserving other matters for a subsequent letter, I am truly yours, JOHN G. WILSON.

DECISION AND SYSTEM.

The most successful men are men of decision; men who by quick perception take in the surroundings at a glance and decide quickly and positively upon a course of action. Make a mistake occasionally sooner than be so long halting between two opinions as to miss the golden opportunity of winning success. Decide upon some plan of operation and drive ahead. Change your plan for the better when you can, but keep the work going. Train your mind to perceive quickly the best methods. They who have no system, no definite plan, are in danger of utter failure.

The pastor who has no plan in his preaching, and who does not plan work for his people so as to promote their spiritual growth, is far off the road that leads to success.

The denomination we boast of is made up too largely of pastors who have but little method in their work. Thus we account for the little system in the denomination. Will some one please give me our denominational plan? Ah! what a pity it is that we must hold one "Quadrennial Convention" after another without being able to adopt some system which might win for us glorious success.

"Afraid of system because it simmers of creed?" Well, we do not desire to make anything compulsory; that is not God's plan; God loves a cheerful worker as well as a cheerful giver. He also tells us to "bear with one another in love;" and we will bear with such as do not see the importance of system, and we will try to love them too if they will try not to hinder those "who have a mind to work," and who have perception enough to see the glory that awaits the denomination if the proper plans are adopted and driven forward. We will receive suggestions also, but let us have some plan and work to it as near as possible.

Every pastor should plan to see every member of his church as often as possible and to know the spiritual state of each member. He should plan to give each one something to do. The best parent finds something pleasant and profitable for the child to do, thus most easily and most wisely governing and disciplining the child.

Let the pastors take the hint. Appoint committees to co-operate with them in their work; spiritual, temperance, tract distributing, HERALD subscription, Sunday-school, etc., committees, assuring them that if they do the best they can their "labor will not be in vain in the Lord."

Let the pastor also realize that there are institutions (the Biblical School and our other schools and colleges, the Publishing House and the Mission-work) which are dear to the denominational heart, and let them decide at once, "I will enlist my people in these glorious institutions, and will ask them to manifest their love for their Lord by liberal contributions for the support of these interests."

Other denominations have succeeded by thus calling forth the interest of their people in their denominational work, but we have failed, in a measure, because we have no definite plan of operation.

Dear brethren, if God has any use for us as a denomination, we certainly ought to feel it our duty before God to adopt some plan by which the grand principles of our denomination may be promulgated. Let each do what he can, independently, to prove the importance of system before the convening of the next quadrennial.

ALBERT GODLEY.

JOPLIN, Mo.—Dr. J. B. Morgan says: "I find that Brown's Iron Bitters gives entire satisfaction to all who use it."

THE CHRISTIAN PUBLISHING ASSOCIATION AND THE AMERICAN CHRISTIAN CONVENTION.

From some remarks that have been made and from information received through correspondence, there appears to be a misapprehension on the part of some in relation to the question of the proposition to transfer the management of the Publishing House to the control of the American Christian Convention. For the information of all who desire to be correctly informed, we herein submit the facts in the history of the case as shown by the records of the two bodies and their representatives in the interim, respectively.

The record shows that the first proposition looking to that end was embodied in a resolution offered by A. W. Coan at a meeting of the Christian Publishing Association held at Marion, Indiana, in June, 1868. That proposition did not carry. The next effort was in a joint meeting of the two bodies held in Troy, Ohio, in ——, 1872. The proposition met with but little favor at that meeting, as the House was not yet complete, and its affairs were much embarrassed for want of funds. The record does not show that the subject was agitated from the time of the meeting at Troy until the meeting of the Christian Publishing Association at Dayton, Ohio, in June, 1878. At that meeting the constitution of the association was amended so as to make the representation in its meetings the same as the representation in the meetings of the American Christian Convention, except that the representation in the Christian Publishing Association was the more inclusive. The record shows that at that meeting a resolution was offered by A. W. Coan proposing to adjourn that meeting of the Christian Publishing Association to meet at the same time and place of the next meeting of the American Christian Convention. The resolution was not adopted.

During five or six years prior to 1877 the affairs of the House were badly managed, and a debt was contracted that was much greater than the value of the property. The people had been appealed to over and again, and they had responded in donations aggregating not less than thirty thousand dollars; and still at the time Dr. Sammerbell was placed in charge, in January, 1877, he reports the assets of the concern worth perhaps seventeen thousand dollars and its indebtedness at twenty-three thousand dollars, and the business losing money at the rate of seventy dollars per week. An earnest appeal was made to the people, and they again responded. A donation of nearly three thousand dollars was secured within less than two years, and perhaps an equal amount was saved from the earnings of the business.

In the year 1876 the association voted to request twelve men, who were willing to loan the House the sum of six thousand dollars, to become trustees, with the promise that they should continue to manage its affairs until the several sums loaned by them respectively should be repaid by the House. Ten men were found who were able and willing to undertake the obligation, and the Ohio State Christian Association agreed to loan the additional one thousand dollars, and nominated two of its members to fill up the board. These loans were secured by mortgages upon property already mortgaged for more than it would have brought at forced sale. The loan was not made as a matter of profit, or from a desire for power, but to save the property from sale and our brethren from the disgrace and shame of failure.

At the meeting of the American Christian Convention, held at Franklin, Ohio, in 1878, the subject of transfer was again brought up, and a special committee of six persons was appointed to negotiate with the authorities of the Christian Publishing Association on the subject. That committee did not hold a meeting, nor did it make any proposition looking to the transfer. The record shows that the executive committee of the American Christian Convention took the question in hand, and that, at the meeting of the Board of Trustees, held in Dayton, Ohio, December 17, 1878, the following resolutions were offered by A. W. Coan, and were adopted:

"WHEREAS, The American Christian Convention, at its late meeting in Franklin, Ohio, amended its constitution and adopted a system of finances; and, whereas, said convention as now organized, is the recognized representative body of the Christian Church in America, and, hence, the proper custodian of general enterprises of the church; and, whereas, a committee was appointed by said convention at its said meeting in Franklin, Ohio, to confer with the Trustees of the Christian Publishing Association for the purpose of effecting a transfer of the property and work of this association to the control of said convention; therefore,

"*Resolved*, By the Trustees of the Christian Publishing Association, that we most cordially reciprocate said desire for such transfer, believing it to be for the best interest of our common cause, and that we will do all in our power to bring about that result at the earliest moment in which it can be legally and properly done.

"*Resolved*, That a committee of three be appointed to confer with the committee of the American Christian Convention in regard to the method and conditions necessary to effect the contemplated transfer in a manner which shall be legal and which shall securely protect all the creditors of this association, and report the result of their conference to this board.

"*Resolved*, That as soon as terms are agreed upon by said committees, we advise the calling of a meeting of the Publishing Association for the purpose of authorizing said transfer."

A. C. Hanger, Perry Stewart, and Jesse Demint were appointed said committee.

The executive committee of the American Christian Convention presented to the trustees a proposition which had been agreed to by them in their session held the same day, as follows:

"*To the Trustees of the Christian Publishing Association:*

"The undersigned committee of the American Christian Convention, make the following proposition in behalf of said convention: We will undertake to pay the sum of $10,000 of the indebtedness of the Publishing Association and to assume all other legal claims against it on condition of the transfer of all the property, real and personal, of said association to said American Christian Convention.

"A. W. COAN,
"T. M. MCWHINNEY,
"J. P. WATSON,
"Committee."

The Board of Trustees, after considering the matter, adopted the following:

"*Resolved*, That we approve the proposition presented by the committee of the American Christian Convention for the transfer of the Publishing House and its business to said convention, and we advise our committee to complete the preparatory measures necessary to the transfer on the terms proposed."

There was an evident agreement of all concerned to effect the transfer as soon as the above conditions are met and the necessary legal steps can be taken.—*J. B. Weston, in Herald of January 4, 1879.*

Immediately after that meeting the following notice to the Trustees of the American Christian Convention was published in the HERALD, and to it *but one* of that board made any response whatever:

THE TRANSFER OF THE PUBLISHING HOUSE.

I desire to call the attention of the Trustees of the American Christian Convention to the proceedings of the Trustees of the Christian Publishing Association as published in the HERALD of the 4th of January. I ask each of these brethren to communicate to me his views on this question, and, if favorable to the movement, to suggest methods for raising funds for meeting the conditions proposed.

The Trustees of the Publishing Association are not anxious to rid themselves of a burden, for they are confident that institution is a success in their hands, but they are anxious to respond to what seems to be a demand on the part of our brethren that our publishing interest should be under the management of the general convention. Now, brethren, let this proposition be met in the earnest, magnanimous spirit in which it is made, and the long-desired work will be soon accomplished.—*A. W. Coan, in Herald of January 25, 1879.*

In May following the editor of the HERALD, who was one of the executive committee of the American Christian Convention, made the following appeal through this paper:

The committee appointed by the quadrennial to negotiate with the Trustees of the Christian Publishing Association have made the following proposition, which has been accepted—viz.: We are to raise the ten thousand dollars and assume all liabilities. When the said sum is secured the Trustees of the Publishing Association will call a meeting of said association and have the contract ratified and the transfer made.

The time was, in the history of this association, that it was almost hopelessly involved in debt. At that time, doubtless, the trustees would have been glad—as a matter of financial policy—to have made the transfer. But now for more than two years the debt has been steadily wasting away as the ice before the spring sun. Hence they are now satisfied that they can make the institution a financial success. But as the brethren of the Publishing Association are all identified with the Christian Church, they are now only anxious to make the transfer in the interest of the church of their choice. Now the question which we wish to PRESS upon our leading brethren east, west, north, and south is, why not take hold of this matter with commendable Christian zeal and let the work be done at once? Why not?—*T. M. McWhinney, in Herald of May 17, 1879.*

At the meeting of the Christian Publishing Association held at West Liberty, Ohio, June, 1880, the following plan of transfer was adopted by the association, with the understanding that it should not be accomplished until the obligations of the House to the present board of trustees should be met by the American Christian Convention, as per proposition made by the executive committee as above:

REPORT OF THE COMMITTEE.

1. Your committee are of opinion that the interests of our papers and our cause will be promoted by a transfer of the control of our publishing interests to "The American Christian Convention," generally known as the 'Quadrennial." Our Publishing Association, though unsectional in theory, and intended to be so in fact, has, by force of circumstances, come to be controlled by persons and conferences representing a limited section of the denomination; and however much we may wish it otherwise, we do not see how it can be avoided under the present system. Evidently a denominational paper should represent the interests and be under the control of all the denomination.

2. The American Christian Convention is organized to control such interests; and there is a strong desire, and demand even, throughout the denomination, that the publishing interests be made over to them. We are sure that with this demand there is much misunderstanding of the nature of our organization and our mode of managing business, but the desire has many well-grounded considerations at its foundation.

3. Neither this association nor the persons who are active in its management have any interest in holding the control of the business further than to promote the interests of the common cause and to see that the rights of those who have invested money with us, either by gifts or loans, are not in anywise damaged.

4. The difficult question in the matter of transfer has been, Can it be done, and, if so, *how* can it be done without interfering with vested rights or imperiling interests, bequests, etc., which belong, in law, to this body only? Your committee have examined the form of contract presented to the convention and referred to them, and would express their approval of it and of the resolutions accompanying as embracing all necessary cautions and safeguards, and we would advise their adoption by this association.

5. It will still be necessary that this association be kept legally alive, and we would advise that such changes be made in the constitution as may be needed to make its meetings to be held at the same time and place with those of the American Christian Convention, and any others that the contemplated new circumstances may require.

As we are very desirous that the entire brotherhood shall not only understand just what has been done, but also the methods by which it has been effected, we herein subjoin the

ARTICLES OF AGREEMENT MARKED "A."

Articles of agreement made this 15th day of June, in the year of our Lord one thousand eight hundred and eighty, between trustees acting by the authority of the Christian Publishing Association, doing business in the city of Dayton, Ohio, party of the first part, and trustees acting by the authority of the American Christian Convention, party of the second part,

Witnesseth, That the said party of the first part hereby covenants and agrees, that if the said party of the second part shall truly keep and perform the covenants hereinafter mentioned, and to be made and performed by the said party of the second part, the said party of the first part will convey by deed, in trust, to the party of the second part, the real estate belonging to and held in trust by the party of the first part, being situate in

the city of Dayton, County of Montgomery, and State of Ohio, and described as follows, to-wit:

[A description of the real estate will be given when the contract is signed by the contracting parties.]

And the said party of the first part further agrees and covenants to transfer to the said party of the second part the personal property belonging to the said party of the first part, and consisting, in part, of one Potter cylinder-press, one Nonpareil job-press, two Hoe proof-presses, one engine and boiler with shafting, various kinds of type, with chases, stands, racks, cases, imposing-stones, and such other material as may now be in the composing-room of and owned by said party of the first part, together with the bookstore and fixtures in the property known as the Christian Publishing House; and also the mail-lists of the HERALD OF GOSPEL LIBERTY, CHISTIAN LESSON LEAVES, and SUNDAY SCHOOL HERALD, hymn book electrotye and stereotype plates, and bequests, to have, to hold, and to control the same for the purposes and intentions of the stockholders of and donors to the said party of the first part.

And the said party of the second part hereby covenants and agrees,

1. To accept said conveyance of real estate and transfer of personal property hereinbefore described and mentioned, and belonging to the said party of the first part.

2. And the said party of the second part further agrees to assume and to pay all liabilities of the said party of the first part that are now a lien, or that may by proceedings in law, become a lien upon the property, real or personal, or mixed, so transferred and conveyed by the said party of the first part, and thereby to release the party of the first part from any and all further liability therefor.

3. And the said party of the second part further agrees to carry out in all respects the purposes and intentions of the said party of the first part, as expressed in its charter, constitution, and by-laws, by the publication of books, papers, periodicals, etc., of the general character of those now published by the said party of the first part, and by doing such other work as may be properly done by a Christian publishing association.

4. And the said party of the second part further agrees that all right of stockholders and other persons, secured to them by virtue of any agreement or contract entered into between them and the said party of the first part, in conformity with its charter, constitution, and by-laws, shall be secured to them; and this contract is in nowise to annul or vitiate said rights.

5. And the said party of the second part further agrees that the intentions of all donors who have made bequests or donations to the said party of the first part shall be fully and strictly carried out, and that said bequests shall not be in any manner or form diverted from the purposes and intentions of the donors.

And it is further and mutually agreed between the said parties that if the conveyance and transfer of the real estate and personal property hereinbefore mentioned of the party of the first part to the party of the second part can not be effected without alienating from the possession of the party of the second part, and thereby from the publishing interests of the Christian Church in the United States and in Canada, the bequests and donations now made to the party of the first part, then in that case this contract is to be held by said parties as null and void and of none effect whatever; otherwise it is to be and remain in full force and virtue in law.

And it is further mutually agreed that all covenants and agreements herein contained shall extend and to be obligatory upon the successors and assigns of the respective parties.

In witness whereof, The parties to these presents, by their lawful agents, have hereunto set their hands and seal the day and year above written.

RESOLUTIONS.

The following resolutions authorizing and guarding the proposed contract were presented by the committee as a part of their report and adopted by the association:

Resolved, That the Board of Trustees of the Christian Publishing Association be and they are hereby authorized, empowered, and directed by this association, at its biennial meeting held at West Liberty, Ohio, on the 15th and 16th days of June, A. D. 1880, to sign and seal the contract with the proper committee of the American Christian Convention at the earliest practicable time, which contract, marked "A," has been approved by this convention; and that the said Board of Trustees convey its real estate by deed, in trust, and transfer its personal property in conformity with the covenants and agreements of the said contracts.

Resolved, That the Board of Trustees elected by this association shall continue to control the property and business of the association until such time as the aforesaid contract shall be fully completed and the transfer of property and business therein contemplated shall be effected; provided that, as stipulated in the resolutions of the American Christian Convention, no rights or contracts existing at the time of said contract shall be thereby impaired.

Resolved, That the action of the association in approving a form of contract is to be considered as advisory only; and if, in carrying out the instructions of the association, the trustees find it advisable, in order to effect security and legality in the transfer, to make any additions or modifications, they are hereby instructed so to do.

—*Herald of June 26*, 1880

On the adoption of the above plan the following resolution was offered by A. W. Coan:

Resolved, That the constitution of the Christian Publishing Association be so amended as to make its next and future meetings to occur at the same time and place of the meetings of the American Christian Convention.

The resolution was not adopted.

At the meeting of the Christian Publishing Association at Yellow Springs in June, 1882, the above proposition to transfer was not disturbed, and it stands in full force to this day. No further action was taken until the meeting of the American Christian Convention at Albany in October, 1882. In his opening address to the convention the president suggested that probably the safest proceeding would be to continue that corporation (the C. P. A.) as it is, but change the time and place of its meetings so as to make them identical with the meetings of the convention.

The Committee on Publication embodied that suggestion in their report, which was adopted by that convention. (See Minutes, page 26) The following was offered as a substitute for that report:

Resolved, That a committee of seven be elected by this convention—neither of whom shall be connected with the Christian Publishing Association, either as a stockholder or an employe,—whose duty it shall be to effect a transfer of the control of said Publishing Association to the Quadrennial Convention, agreeably to a proposition agreed to at the session of 1878, or on any other equitable terms. (9) And in event of a failure to effect such transfer, or measures looking to such transfer, at the earliest period consistent with the statutes of Ohio and the constitution of the Publishing Association, then they be instructed to take measures for the establishment of a paper which shall be under the control of the denomination.

Martyn Summerbell moved that all which looks to the establishment of another paper [from (8) to the end of the resolution] be stricken out. Carried.

The resolution as amended was then adopted as an amendment to the report and the report as thus amended adopted.

A committee of seven was appointed by the convention. The trustees of the C. P. A. appointed their meeting for 1883 at a time to be convenient for meeting said committee of seven, but that committee did not appear, nor was any communication received from them.

From the foregoing record it will be seen that the failure to bring about a transfer has not been on account of negligence or inaction of the officers of the C. P. A., and that there exists no just ground of complaint against them. They have had but one object in view, and still desire to act for the best interests of the brotherhood in all sections.

CHILDREN'S DAY, 1883.

Our fathers were not trained in taking up collections for the benefit of the church at large. They were sustained by collections and donations themselves, if sustained at all. In the hard effort to meet the demands of a family at home, a collection for the denomination seemed like taking directly from the family of the minister. Now our ministers are mostly settled, and efforts to collect money for denominational work only make it easier to raise the salary of the pastor, providing the pastor does not get in the way of the church. A generous pastor that is in the van when there is a great work to be accomplished will find a generous and benevolent church, ready to follow where he leads. There is an inspiration in a noble deed and manly action. There is depression in a small deed and an ignoble action.

"Children's Day" will educate our people, unless we make the day one in which our men of wealth shall decide that a *dime* is the measure of their responsibility in this work. A dime for a small boy or girl is a generous donation. I have known what it was to want a dime and did not have it, and what was worse, could not get it. "A kingdom for a horse," said King Richard, but the horse was not to be had. A dime for a man or woman of wealth is not a princely donation. On "Children's Day" we must demonstrate that we can donate *more* than a dime for the various denominational undertakings that now demand our attention. Let ministers, men, women, and all that can, donate a dollar or more, if they have the means. A dime for a boy or girl is more than a dollar for eight men out of ten.

The children, God bless them, have done nobly and well. Now let our fathers and mothers, and all the rest, take hold of the work. Let the minister or superintendent of the Sunday-school, in taking up the collection, first try to find how many will donate a dollar, and also how many will donate a half dollar, and after this has been done with care, then appoint four persons—two young men and two young women—to canvass the congregation for quarters, and at the same time have a committee of six boys and girls to close up the collection by getting a dime from the rest that were not able to do any more. This plan was tried by the writer at Jackson, Pa., last "Children's Day," and thirty-three dollars were raised in twenty minutes.

While we are educating our children in the direction of doing good with money, do not let us decide that in vain will we appeal to the men and women. We have some of the salt of the earth. Yes, we have a good deal of it. Give all a chance to donate or aid our cause. I know our people are generous when they know the object and understand the appeal. A God-like, a Christ-like, and a man-like creed will and has produced a generous and benevolent church and people. Now, let every church in this broad land celebrate "Children's Day," and take up a collection for God and his cause. I will celebrate "Children's Day" if I have to do so with my own family.

E. R. WADE.

McLean, N. Y., May 16, 1883.

A RESTLESS WORLD.

Everything seems to be on the move in this restless world. Sometimes we settle down in life, and are surrounded by kind friends and neighbors, good church privileges, good society, and for a time uninterrupted health flows in our pathway; at times we wish in heart that things would always remain so; but the onward progress and changing things of time sully our joys, and remind us that there is nothing permanent in this restless world. We are almost afraid that the quiver of a leaf, or the rustling sound of a gentle breeze, will break our repose and destroy to us the seeming fountain of good. We are tired—we lay down to rest; but we get tired even of our resting, and are forced to rise. Here families and kindred rise and fall; here churches rise and fall—all proving the uncertainty and changeableness of this restless world. The millions are on the move; they come, they go; they live, they die.

Sin walks abroad. Crime, in its various forms, is being committed, filling the earth with sadness, sorrow, and tears.

Amid these thoughts it is good to turn our minds toward that world revealed to us in the gospel of Christ, where we are told there is an eternal rest from sin and all that blights the fair prospects of the inhabitants of this world; where there is no death, no crime, no sorrow, no separation of friends that love. And then remember that God, our heavenly Father, has invited us to come to him and enjoy everlasting life—eternal rest. If we heed the call, we must go to him in his way, not in our way. Our way leads to death; his way to life and joy.

That haven is a world of activity, I have no doubt; but in it the inhabitants will take constant delight, but will never weary nor grow tired. Come, dear friends, give heed to the call, and let us meet together on the evergreen shore.

W. C. SMITH.

Albion, Iowa.

"How do you keep out of quarrels?" asked one friend of another. "Oh, easily enough," was replied. "If a man gets angry with me, I let him have all the quarrel to himself."

SYMPATHY.

One duty which belongs to all the followers of Christ is to be helpful to others in their journey over the rough places of life—in their struggles and trials and temptations. Give them a lift when the wheels have settled into the deep, miry way, or when they stand with fainting heart at the foot of the rugged hill. We ought to have hearts that care for others. (Out by the window the sparrow is pouring out his cheerful song from the overflowing of a full heart.) Sympathy is the heart overflowing for others; and this is what the world needs. There is power in it. Pour out your heart toward others; give a word or a smile; unloose the purse strings if needed. Some hearts are shut up like castles, while the world's great tide of want and woe flows on around them. They look forth from their battlements unconcerned, though the world should perish. But this is not Christianity. We can not be like Christ except as we pour out our souls for others. The very core and center of all Christianity is, to do and live and give for others. Jesus himself set this example; not merely for us to admire and praise, but to imitate in our own life. In blessing others we truly bless ourselves, and turn the rich streams of Zion into our own gardens. Jesus says it is more blessed to give than to receive. I sometimes wonder if we really believe these words.

Brethren, if we would have light in our hearts at eventide, we must have love and sympathy for our fellow-men.

W. O. C.

LETTER TO YOUNG CONVERTS.

SUBJECT—PRAYER.

My Young Friends,—In my last letter I referred to the prayer-meeting as being a means of grace and a place where we could work for Jesus; in this I desire to call your attention more particularly to prayer.

Prayer is communion with our heavenly Father—talking to him, not in an unduly, familiar way, but with reverence and deep humility, telling him the desire of a contrite heart: not that he does not already know all about it, but that our humble acknowledgment to him will prepare our hearts to receive the desired blessing. We should not pray that God would change his wise plans to suit us, but that our hearts may be so changed as to be in harmony with God's will so that we can say with a sincere heart, "Thy will, not mine, be done."

We should not regard prayer as a medium through which we have a right to ask God to do anything that would please us, for that might be asking amiss; but rather should we regard it as a means through which we are permitted to come very near to God and feel the presence of his Holy Spirit in our hearts, and when we feel this blessed presence we will be willing to let God have his own way about everything, even with us, and we will then feel to plead with him to keep us thus near him all the time, and then we will not be likely to make so many unreasonable requests but can always add, "Thy will be done."

It is very shocking to the true Christian spirit to hear individuals in pretended prayer calling on the name of the Lord, and in the voice of one having authority, commanding him to grant the requests of their selfish hearts. Do not be surprised at this, my young friends, for there is much that is called prayer because uttered by persons in the attitude of prayer and in religious meetings or elsewhere, that is not prayer.

Prayer, dear reader, is not a bundle of petitions linked together and proclaimed in a voice of command which we are to expect the Lord to grant because it is said at the close, "In the name of Jesus we ask it."

We should be careful to be prompted by the Spirit when we pray, and this our frequent, sincere prayer should be, "Lord, teach us how to pray."

Christ said to his disciples, "When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and on the corners of the streets that they may be seen of men."

We have heard men pray who, it seemed, were trying to see what nice things they could say and who reminded us of the Pharisee who "prayed with himself," when the Savior said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." I do not think he meant to teach we should never pray in public, but that we should not pray in the presence of others that we might be seen and heard of them as we are sometimes inclined to think that some men do. It is not eloquence that pleases God, but "a broken and contrite heart he will not despise."

Again, the Savior says, "When ye pray, use not vain repetitions." I think we as young people are apt to fall into the habit of using the same form of prayer we hear others use; sometimes making use of language in prayer that we have not considered whether we fully comprehended the meaning of it. This I fear is using vain repetitions.

I would not offer direct criticism upon the prayer of any one; true prayer is sacred communion with God and should not be criticised; neither do I think it in good taste to offer many comments on the prayer of any one. But we know there are those whom we love to hear pray, whose prayers are so fervent, so full of the sweet spirit of Him who taught us to pray welling up from the depths of a consecrated heart filled with love to God and overflowing with love to all mankind. Such persons we feel have the true spirit of prayer—the divine unction from on high. We should not strive to repeat their words nor imitate their manner nor tone, but pray the Father to endow us with a like spirit.

Let us go apart from the world many times a day, and when alone with God ask him that we may get nearer to him and feel more of his Holy Spirit operating upon our hearts and make us more like unto Jesus.

Dear children of the King, who has promised us he will grant whatsoever we ask in the name of Jesus, "let us come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need." "Pray without ceasing; in everything give thanks; for this is the will of God concerning you."

T. W. HOWARD.

"HEAVENLY RECOGNITION."

[Five discourses on "Heavenly Recognition," by Rev. T. M. McWhinney, D. D., pastor of St. Paul Evangelical Church, 250 West 34th Street, New York City.]

Bro. McWhinney's new book, with the above title, is just issued from the press of Russell Brothers, New York. It is a book of one hundred and twenty-nine pages, 12 mo., printed on very fine and heavy paper, with clear type of large size, tastefully bound in beveled cloth, green or brown. The mechanical work is an honor to the house that did it. The appearance of the book is attractive among the attractive books of this artistic age, and is certainly cheap enough at its price—sixty-five cents retail.

But its subject matter is its chief recommendation. The subject is one in which every one is interested who has lost a friend, or is thoughtful on the great questions of the future life. The work consists of five discourses, in answer to four questions:

1. After I die, shall I live again?
2. How long shall I wait for that life?
3. Where shall I live?
4. Shall I know Jesus and the friends I meet?

The argument throughout is a philosophical reasoning from nature and the nature of things, supplemented by the teachings of Revelation.

The first question is answered in the affirmative: (1) "From the universal belief in a life to come" among all peoples of all ages; (2) from the "law of retributive justice," which requires another life for an equitable adjustment of rewards and punishments; (3) "the love of the living for the dead," which is too strong and controlling a passion, and too much inwrought into the nature of the human soul to allow us to believe that it is without meaning; (4) from "memory as an endless parchment," leaving it impossible for us to believe that its minute and faithful records are kept for no uses beyond this life; (5) from a consideration of "the physical and moral worlds," which leads us to look for a world of moral order and harmony; not to be eclipsed by the harmony of the physical universe; (6) from "intellect and science," suggesting that the imperfect attainments in science, reached by the foremost in this life, are inadequate to the possibilities for which the human intellect is made; (7) and, finally, from the resurrection of Jesus.

To the second question: "How long shall I wait for that life?" the answer is: "Not at all." Through the door-way of death we pass from this "life of death" to the life immortal. The author believes neither in a state of unconscious sleep, nor a waiting place of some rewards and punishments—known as paradise, purgatory, or by any other name; but that each man's judgment and the saint's resurrection from his natural body to his spiritual body is immediate at his physical death. This position will challenge a questioning by many, and must be weighed with the other theories in the balance of truth.

To the third question: "Where shall I live?" the answer is: "Where God and Jesus are." It is not place, but character and companionship that make heaven and hell. As God and Christ are everywhere, heaven may be considered illimitable as to "miles and bounds." The universe of God's power and love is before the saints as the field of his joy and progress.

The fourth question: "Shall I know Jesus and the friends I meet?" is answered in the affirmative, partly from some of the philosophical arguments which betoken a future life at all, and partly from the testimony of Scripture.

The points are well taken, and the argument well sustained throughout. The language has the clearness and force characteristic of the author's style. The book will at the same time interest the scholarly, and bring comfort and cheer to the Christian heart in the humblest circumstances of life. I have read it through aloud to my mother, now past eighty-five, whose thoughts are more and more reaching forward to the heavenly world where so many of the companions of her early life are gathered, and it has been to her a solid comfort.

The recapitulations, at the beginning of each discourse, of the discussion of the preceding one, are fuller and longer than is needful in a book. In a course of lectures dependent one upon another, where at each lecture some will be present who have not heard the previous lectures, such a recapitulation is needed. And in a book they will serve the purpose of a fresh and condensed restatement of the argument which will help to fix it better in the mind of many, but for most readers a considerable part of this might be spared.

The book is one of unusual merit, both in its matter and in its execution. It is on a subject which needs to be brought closer to our thoughts and made more familiar in our daily life. It meets questions which are everywhere arising. Whoever is the means of putting it into the hands of a new reader is doing a good work. It should have a general circulation among our own people and among others as well. I am glad that a supply is to be kept at our Publishing House, and I heartily commend it to all and any who want to read a good book that can be had at a price which brings it within the reach of all.

J. B. WESTON.

NO PRAYER TO THE HOLY GHOST.

"A writer in the *Evangelist* complains that we very seldom hear supplications addressed to the Holy Ghost." The *Christian at Work* adds: "Very seldom is prayer offered to the Holy Ghost; sometimes the prayer is found in song, but not often do we hear prayers directly addressed to the third person in the trinity."

Strange that so many profess to believe that the Holy Spirit is a person, co-equal with the Father, and yet refuse or neglect to give him equal honor!

Why did not the *Evangelist* and *Christian at Work* make a clean breast of it and say that to offer prayer to the Holy Spirit at all is wholly gratuitous; without Scripture warrant; there being neither command, precept, nor example in the Scriptures for offering prayer, praise, or thanksgiving to the Holy Spirit? But the Christian world, almost unanimously, in unison with Bible teaching, offer prayer and give thanks to God for the Holy Spirit, thus showing that their faith is more correct than their creeds.

J. G. BISHOP.

INQUIRY.

Bro. Coan,—Have we any means of ascertaining the residence and occupation of Jesus Christ from the age of twelve to thirty? To me there are eighteen years of his life in obscurity. Will you or some of the HERALD readers answer through its pages?

H. M. BROOKS.

P. S. Do not think this a hypothetical question, I ask for information.

H. M. B.

Rheumatism, disordered blood, general debility, and many chronic diseases pronounced incurable, are often cured by Brown's Iron Bitters.

THE CREATURE.

Bro. Coan,—As Rom. 8: 19-21 is under consideration, I will, with your permission, give my opinion on this with some other portions of the same chapter.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Verse 11)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Verse 15) [We have not yet received the adoption, only "the Spirit" of it.]

"For I reckon that the [bodily] sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Verse 18) "For the earnest expectation of the creature [our mortal bodies] waiteth for the manifestation of the sons of God. For the creature [the mortal body] was made subject to vanity [death, corruption], not willingly, but by reason of him who hath subjected the same in hope [the hope of the resurrection. See verse 11]; because the creature itself [the body itself] shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Verses 19-21)

"For as many as are led by the Spirit of God, they are the sons of God." (Verse 14) [Not by adoption, but by birthright.]

"For we know that the whole creation [every creature, every mortal body] groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit [the regeneration and the new birth], even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." (Verses 22, 23) [Its resurrection from the dead.]

Spiritually we are the children of God by birthright, being regenerated and born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. The *body* can not be regenerated and born again, but remains subject to death, yet with the earnest expectation of being delivered through the resurrection and receiving the adoption of sons.

T. ADDINGTON.

A LETTER TO THE HERALD EDITOR AND FRIENDS.

Dear Bro. Coan:—Words can not express the sense of my disappointment in not being permitted to visit you at the Publishing House when in Ohio. The reason is plain—I had the "measles" while in Ohio. The result was that many of my visits to old and esteemed friends were not made. But after all there was some gain; I had the pleasure of being with mother, brother, and sister, from whom I had been separated so long, most of the time.

My visit to Yellow Springs was indeed a pleasant one, and will ever remain a green spot in my memory. There I met friends whom God had given me in other years. There, too, I formed the friendship of some of God's noblemen, and gazed with pride upon the massive walls of Antioch, the child of the liberal brotherhood of the Christian Church, and to whom she rightfully belongs. I am heartily interested in Antioch College, and shall do my part to give it a standing abroad. Prof. Hendrixson kindly showed me through the college. There is not in any institution a better apparatus for all purposes. Antioch College can accommodate one thousand students. Oh, that the Lord may send the thousand! I verily believe there are one thousand young men and women in Christian homes who ought to patronize Antioch. Will not the great-hearted brotherhood send the thousand? I know this is a large prayer, but we are a large people, and have large wants, and the means to supply those wants. The only thing is, will we give of those means?

When but a child I heard the story of Antioch, and wondered what it all meant. Now I know. It means, either the restoration of this our pride, and the ultimate success of the Christians of Ohio and elsewhere, or the loss of it, and ultimate defeat of our hopes and prayers. The young ministers can not afford to sit idle while so much remains to be done for our cause at Antioch. They are the ones most deeply interested. As I belong to that class, I shall work and pray to that end. If from every part of this nation our young men could go up to Antioch as the Jews anciently went up to Jerusalem, nothing more need be said.

As to the present working of the school, little need be said further than this: the students love their teachers, and are content with what they acquire. It was my pleasure to converse with a number of them, and all spoke highly of the school. There is an excellent class of students at Antioch. God bless them.

On Sabbath morning and evening, April 22d, I had the pleasure of preaching to many old friends in my old home at Williamsport. The church is now under the efficient hand of Bro. S. T. Morris, who is both a good preacher and an excellent pastor. The great spirit of revival still lingers in the community, and weekly additions are made to the church. There is a noble band of young men at Williamsport, many of whom are preachers in more senses than one. The spirit of song is the soul of a revival.

The time came at last when I must return to my work here; and on Thursday morning, feeling able to journey, I parted with the dear ones of home, whom I expect to see no more for many days. May God be with you.

WILL REYNOLDS.

Quaker Street, N. Y., May 7, 1883.

"LOVE ONE ANOTHER."

"Loyalty to Christ" is the motto of every Christian, if not of every religionist. Every religionist is not a Christian. But what is loyalty to Christ? Careful and exact observance or performance of the duties and obligations by him enjoined. How shall it be tested or most convincingly manifested? Will it not be more impressively exhibited by the strength of our sympathy with the truth he taught than by hatred of those who, endeavoring to set forth a truth or doctrine held in common by us, does not use the terms which we think the most felicitous?

A Christian will and must hate—not men but—something; though doubtless there are some persons who make themselves so disagreeable that even the Lord hates them. See Prov. 6: 16-19. The good may and must hate hypocrisy, cant, injustice, oppression, intolerance, bigotry, and every Pharisaic virtue! Indeed, these we must hate with a deep, living, irrepressible, and irreconcilable hatred which shall lead us to wage with them a war of extermination. No truce till the last is slain. But to hate a man for intellectual errors is as ridiculous as to hate one who in making change has cheated himself.

"Finally, love as brethren; be pitiful, be courteous; not rendering railing for railing, but contrariwise—blessing. For whoso loveth peace, and wills or wishes to see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and pursue it" (and it will not long flee from him).

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. Who is he that will harm you if ye be followers of that which is good? Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; holding fast a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing" (writing?).

R. B. ELDRIDGE.

WHERE ARE THE NINE?

In Luke 17: 11-19 is given the account of ten lepers who asked Jesus to have mercy on them, and they were cleansed. One of them, when he saw that he was healed, turned back glorifying God and giving thanks. And Jesus said unto him, "Were there not ten cleansed? but where are the nine?" This circumstance often recurs to my mind when a call is made on our churches for a general collection for any of our denominational enterprises. A few of our pastors and churches respond to every such call. The sum may not always be large, but "the willing and obedient shall eat the good of the land." There are some who give once in a while, and there are others, and among them some of our wealthiest churches and pastors, who seldom, if ever, respond to any of these appeals, though the Scriptures teach that "where much is given much shall be required."

The last American Christian Convention at Albany was short of means for present necessities, only sixty-four of all the churches in the United States and Canada having sent a collection. Has not the same been true in regard to our general mission work under Bro. Watson, the Franklinton Mission, the Biblical School, etc.? We had, however, quite a good co-operation last year in the observance of Children's Day, especially it being the first, and in the collections for missionary work. About one hundred and twenty churches responded with collections, averaging, according to Bro. Watson's report, $6.25, aggregating $750. It is now time to be arranging for Children's Day this year, which comes on the 10th of June—the time of the singing of birds and blooming of flowers. And while I pray that it may be a day rich in moral and spiritual blessing to all our little folks and all our larger folks, I also hope that it may be a grand success financially. If, instead of one hundred and twenty, one thousand churches and Sunday-schools would fall into line with a collection, averaging even five dollars each, that would bring $5 000 into the Lord's treasury with which to do good. May there be a conscientious awakening to this duty and privilege through the entire brotherhood. Remember "ye are bought with a price," "redeemed with the precious blood of Jesus."

"I gave my life for thee,
What hast thou given for me?"

O brethren and sisters, let us all listen to the call for the second Sabbath in June, the children bringing their dimes, they who can spare but the "widow's mite" bring that, and others larger sums. And when the offerings are brought in, may the Savior not have occasion to look towards any of us and sorrowfully say, "Where are the nine?"

MRS. J. G. BISHOP.

Stanfordville, N. Y.

THE RESURRECTION.

No Bible student can for a moment deny the doctrine of the resurrection; yet, for my own benefit and the benefit of others, I wish to ask a few questions to be answered in the HERALD OF GOSPEL LIBERTY, either by the editor or some other writer of that paper. Please answer as direct as possible. Do not multiply words to darken counsel so we will have to look over a peck of chaff to find a few kernels of wheat.

1. Did Christ rise from the dead with his glorious or glorified body, and did he enter heaven with the body he rose with of flesh and bones?
2. In the resurrection are we to have flesh and bones, and will we enter the kingdom of God with the same?
3. At what time will man put on his resurrected body?

I also would like a little light in regard to the marriage of the bridegroom and bride.

1. When is that to occur?
2. Who is the bride?
3. Who are the guests?
4. Who are the virgins waiting for the bridegroom?

A. LEARNER.

Not Affected by Age.

Some old specimens of Royal Baking Powder that had been kept on the shelf of a grocery store for ten years were recently tested by Prof. Schedler, of New York, for the purpose of measuring the loss of strength they had undergone. It was found that, although the powder had been exposed to atmospheric changes during all this time—for it was not in air-tight cans—its loss of raising power or strength was less than one per cent., the powder being practically as good as the day it was put up.

This is a most valuable quality in a baking powder, one which few possess. Most powders if not used when first made are found to be ineffective. If kept even a few weeks they lose their leavening power, become lumpy or caked, and valueless.

This superior keeping quality in the "Royal" arises from the extraordinary care in its manufacture, and the scientific principles employed in its combination. The articles used in its composition are thoroughly dried by heat before being compounded, and are so prepared and coated as to prevent the action of the acid upon the alkali prematurely, or except under the influence of heat or water necessarily used in cooking or baking.

The Royal is now used extensively in Australia, Africa, and other low latitudes where it has been found to be the only baking powder that will withstand the hot, moist atmosphere without deterioration.

Herald of Gospel Liberty.

A. W. COAN, - - - Editor
O. W. GAROUTTE, - Publishing Agent

The HERALD OF GOSPEL LIBERTY is published every Thursday, at the Christian Publishing House, Dayton, Ohio, at $2.00 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

Small sums may be sent by letter; sums of $5.00 or more should be registered, or sent in post-office order or draft, payable to C. W. GAROUTTE.

Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, MAY 24, 1883.

In Him is life, and the life is the light of men.

All Pastors are authorized agents for the Herald.

Terms: $2.00 *per year, post paid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.*

—Rev. C. J. Jones, of Springfield, Ohio, is in New York City this week.

—Rev. Ira S. Jones has been suffering from a severe attack of inflammatory rheumatism.

—Rev. P. W. Sinks, of Boston, Mass, has accepted a call to the church at Yellow Springs, Ohio.

—The address of Rev. E. Martindale is changed from Burlington, Kansas, to Eureka Springs, Arkansas.

—Rev. E. R. Wade has again recovered his health, and we are glad to welcome him back to the HERALD again.

—Dr. Summerbell has moved to his home in Yellow Springs, Ohio, from where he designs to go forth to fill calls, to visit churches, preach, lecture, hold series of meetings, and attend other duties of the ministry.

—Rev. C. W. Garoutte preached a discourse at the re-opening of the Christian Church at Miamiville, Clermont County, on last Sunday. Rev. J. F. Ullery is pastor, and is doing good work. We were once pastor of that church, and regret that we were compelled to decline the invitation to preach at the opening.

Bro. Coan,—Please answer through the HERALD—

1. Whether the Christians believe in ruling elders in the church.

2. Do they believe in feet-washing before taking the communion of the Lord's Supper?

3. Are the Christians and the "Church of God" the same?

4. Can a minister of the Church of God enter the Christian Church without sacrificing any principle?

A. S. L.

ANSWER.

1. No. Many Christian churches have elders, but *ruling* elders are not common in churches where Christ alone is Master and all others brethren.

2. Some members of the Christian churches believe in and practice feet-washing, but no Christian Church makes its observance a condition of membership; nor does any Christian Church deny fellowship to those who believe it their duty to observe it as an ordinance.

3. They are not. The Church of God, as we understand it, makes both baptism and feet-washing, as a religious ceremony, a condition of church membership. The Christians deny that any church has any authority to dictate to the conscience of the individual in the matter of his opinions on questions in theology, or on his views and practices in relation to ordinances. The Christians ask of those who seek their fellowship that they confess that Jesus is the Christ of God and the Savior of men; that they are willing to take him as the man of their counsel, and his word—and *it alone*—as the rule of their faith and their practice; to read it for themselves and understand it for themselves, and by the grace of God to practice its teachings to the best of their ability. And if their daily living shall manifest the fruits of the Spirit they claim them as brethren and treat them as such.

4. He can, unless it be a PRINCIPLE with him to make the peculiar views of that church as to baptism, feet-washing, ruling eldership, etc., conditions of church membership. To insist upon rejecting any one from the fellowship of the church whom Christ has received would be a most flagrant violation of the spirit of the Christian movement, and a departure from its well-established customs.

It is a very easy matter to say that "we have no creed but the Bible," and at once announce an oral interpretation that is quite as proscriptive and less honest than a written creed, printed in a book and published to the world. Those whose only purpose is to serve the Lord in faithfulness will find no trouble in fixing the terms of fellowship.

THE SIGNIFICANCE OF THE JEWISH SACRIFICE.

BY A. W. COAN.

[A paper read before the Antioch Ministerial Association of Ohio, at Yellow Springs, Ohio, April 25, 1883, and published by vote of said Association.]

[*Concluded*]

AS SEEN BY THE LIGHT OF THE NEW TESTAMENT.

There appears to be a general concurrence among writers of recent date that the theory of Calvin and others of his school—that all sacrifices, under the law, were instituted as types and prophecies of the sacrifice of Christ, and that when those offerings were made it was with the understanding by the worshiper that such was their significance—can not be successfully maintained from the records of the Old Testament. These writers who claim that the Jewish sacrifices were typical and prophetic now claim to find much stronger and more satisfactory support for their doctrine in the teachings of the New Testament than in the Old. In this position they are obviously in better-seeming harmony with the record of scripture, but their position is fatal to the central feature of the system of theology, which the typical theory is expected to support. If God forgives sins *only* on account of the shedding of blood, and those sacrifices, under law, could not take away sin except as they were offered *in faith* of the great sacrifice that was to be offered as a full satisfaction to divine justice, and if the knowledge of and faith in the future sacrifice did not exist at that time, then all who died before the coming of Christ must have died in their sins.

It is very certain that there is nothing in the teachings of Moses and the prophets going to show that the sacrifices, under the law, were understood by them as so many types and prophecies of the sufferings of a coming Messiah as a substitute for sinners. It is claimed, however, that the typical and prophetic significance of those offerings is clearly brought out in the teachings of Jesus and his apostles, and that this doctrine is the one great central truth in the faith that saves souls.

In considering this phase of the subject one can not fail to be impressed with the very remarkably strange circumstance that a doctrine of such vast importance to all men should have been overlooked by Moses and the prophets! But if that circumstance is startling, is it not still more inexplicable that Jesus himself should have failed to set it forth distinctly in his teachings? It is certainly not found in the sermon on the mount where the teachings of the law are reviewed at great length. It is not found in any of his parables. It is brought out in no one of his debates with the Jews. This is admitted by all intelligent and candid writers.

The subject of sacrifice is mentioned by him but a few times. At the twenty-third verse of the fifth chapter of Matthew he distinctly forbids the use of sacrifice as a procuring cause, and sanctions it only as a symbol after the fact. He gives no intimation of its having any typical significance. The case of the cleansed leper (Mark 1: 44) is of the same import, as before stated.

Those who maintain that the Jewish sacrifices were instituted as types and prophecies of the sacrifice of Christ, and that they were God's method or plan for saving men until he should come and suffer, do not attempt to find their proofs in the teachings of Christ himself, but in the letters written by his apostles, special reliance being placed upon the letter to the Hebrews. Time will not admit of any extended examination of the teaching of that book, a hasty outline of its principal points being the only thing practicable.

The epistle to the Hebrews is a system of parallels, but they are parallels of antithesis rather than parallels of comparison. It lays under tribute nearly all the leading events of Hebrew history, and sets them in contrast with Christ and his gospel, making prominent the points of *difference*, for the purpose of illustrating the incomparable superiority of the words and works of the Son of God. The writer first sets forth this superiority by contrasting revelations made by the mouth of the Son with those made at sundry times and in divers manners to the fathers. He next compares the Christian life to the journey of the tribes through the wilderness, and the Canaan conquered by Joshua to the heavenly Canaan promised to the faithful followers of the Joshua of the Israel of the new covenant.

Christ is next compared to Moses and then to Melchizedek, whose priesthood the writer found to present more points of similarity to that of Christ's than were to be found in the order of Aaron and his sons. In the eighth chapter the writer contrasts the Mosaic Covenant with the better covenant or promise now made to all people, that he may show the vast superiority of the gospel.

In the ninth chapter the ritual of the tabernacle is recited for the purpose of showing the impotency of those ceremonies, and their utter inability to take away sin; that they were only a *remembrance* of sins, while the work which Christ came to do was to take away the *consciousness* of sins; that while the ceremonies of the tabernacle were but symbols whereby the *errors* (sins of ignorance) of the people were confessed, the work of Christ in the sacrifice of himself has power to destroy the love of sin, take away the desire to sin, and so reveal the loving character of God, his power and ability to forgive, as to remove the *guilt* of sin. It would not be easy to imagine a greater contrast than is here shown.

In the eleventh chapter nearly all the leading characters of Old-Testament history are enumerated as examples of the triumphs of faith; and in the twelfth chapter the figures drawn from Jewish history and ritual are dropped, and the figure of the Grecian games is substituted, with those heroes of Old-Testament times set up as a great cloud of witnesses to the triumphs of faith in the contest with the forces of sin and evil.

The next figure is that of the relation of parent and child, and of the relation of children to each other. In the thirteenth chapter the writer returns for the last time to the figure of the sacrifice that was burned without the camp, and contrasts it with Christ, who suffered without the camp, bearing our reproach; and from this he exhorts the reader to "go forth to him without the camp, *bearing his reproach*!"

From all this it will be seen that the persons and incidents of Old-Testament history, the ritual and priesthood of the tabernacle service, the games of the Greeks, the relation of parent and child and of child to child—each, in its turn, is used as figures to illustrate the immeasurable blessing and glory of Christ and his gospel. But if it be contended that any one of those illustrations, or any set taken together, is to be considered as having been instituted or created for the express purpose of typifying Christ, or as a prophecy of his work, then may we not, with equal propriety, make the same claim for all of them, for they are all used in the same way?

From what has been said we conclude that the Jewish sacrifices were employed under the law, first, as memorials of God's mercies vouchsafed to Israel in times past; second, as symbols of gratitude, praise, and thanksgiving for present blessings—as symbols of devotion, consecration, and purification, and as expressions of humiliation on account of sin. They were given to the people as a condescension to their low estate of spiritual life,—given as crutches are given to a man that is lame. They are compared to Christ and his gospel, not because they are like him, or because he is their official successor, but because they are *unlike* him, and temporary, while his gospel is from everlasting to everlasting.

WHAT KIND OF READING?

I to day took in my hand a small paper or magazine published as an advertisement for a manufacturing company. Among other things intended to attract notice were pictures that, in a sly way, appealed to the lowest passions of human nature. I immediately passed the paper into the stove where all such things properly belong. Every year there comes to us a swarm of advertising almanacs, many of which resort to the same base and unholy methods. They are a secret poison, and do untold harm. Such vile stuff ought to be promptly burned. It is a shame and a sin to permit it to remain and pollute the atmosphere which should be as pure as the breath of heaven. This kind of literature is scattered everywhere, like the frogs of Egypt, and no home is safe from its encroachment. I am sorry

to say, it is too often permitted to lie upon the tables of Christian homes. I feel that many Christians are very careless in this matter, or else wink at the wrong and themselves indulge in its corrupting pleasures. I am sad when I think of this, and can but wonder. If we love the cause of God, how can we for a moment countenance any evil thing? True, we can not fence out the world entirely from our most sacred inclosures, but it is our duty to do so as far as we can, and also to invite and cherish that which is pure and good. Every heart that has been truly cleansed by the spirit of God must long for purity, and must see and feel the vileness of sin. W. O. C.

THE FIELD.

NEW HAMPSHIRE.

New Castle.—The June quarterly of the Strafford (New Hampshire) Christian Conference will be held with the First Christian Church of Wolfboro—C. P. Smith, pastor—commencing June 8th, at 2 P. M., and hold over the Sabbath following. Hope there will be a good attendance.—G. D. GARLAND, Sec'y.

Walpole.—I understand that the Christian Church in Franklin is preparing to entertain a large number of ministers and lay members at the convention, to be held in that village June 5th, prox. They desire a large attendance, and the reception will be very cordial.—H. M. EATON, May 12th.

Franklin.—The following is the programme of the thirty-eighth annual session of the New England Christian Convention, to be held in the Christian Church at Franklin on June 5th, 6th, and 7th: Monday evening—7:30—Sermon. Tuesday A. M.—9.00—Prayer meeting; 10:00—Meeting of convention; appointment of committees; report of treasurer, 11:00—Address by Rev. N. Summerbell, D. D.; subject, "Can a church be organized more nearly resembling the New Testament church than the Christian Church of the nineteenth century?' followed by remarks from Rev. D. P. Pike. Tuesday P. M.—2 00—Missionary Society; report of executive board and treasurer; appointment of Committee on Nominations; missionary addresses by speakers selected by the corresponding secretary. Evening—Sermon. Wednesday A. M.—9:00—Prayer-meeting; 9.30—Educational Society; reports and appointments; essay, "Course of study for ministers," by Rev. E. H. Wright; essay, "Formations of habit of study by ministers," by Rev. Mr. Peters, of West Randolph, Vt.; miscellaneous business. Wednesday P. M.—2.00—Missionary Society; report of correspondent and secretary of the Sabbath school department, followed by such speakers as he may select. Evening—Sermon. Thursday A. M.—9:00—Prayer-meeting; 9:30—Missionary Society; reports, election of officers, and miscellaneous business; 11:00—Essay, by Rev. C. A. Tillinghast; subject, 'Characteristics of the four Gospels." Thursday P. M.—2:00—Essay, by Rev. Martyn Summerbell; subject, "Temperance legislation," followed by Rev. L. Walter Phillips and others; miscellaneous business. Evening—Sermon; closing words; benediction by Rev. T. G. Moses. —T. G. MOSES, Pastor; C. A. BEOK, Pres't.

Portsmouth.—President Eliot, in the Princeton *Review*, contributes a paper on the education of ministers, in which he says: "Most ministers run dry, or pump the same water over and over again, like the pumps on exhibition at a fair, which draw only from the little box into which they discharge." He thinks the churches are greatly responsible for this, for they expect from the minister too many services a week; they swaddle him in forms; they look for pastoral visits; they give him insufficient vacations; and they drive or entice him into the habit of prolonged, unpremeditated speech. The Boston *Journal*, commenting on the above, says: "A good deal of important truth is compressed into these pungent sentences. The social exactions which most parishes impose upon their ministers are inconsistent with the best spiritual and intellectual results. The necessity of making the complete round of his people in social visits, once in so often, is an onerous imposition upon a minister, and consumes a large amount of time and energy which, for the interests of pastor and people, might be more wisely devoted to reading, reflection, and study. The pastoral visit, when it is made for a distinct purpose, as in the case of sickness or affliction, or to convey spiritual instruction or consolation, has its proper place in a minister's work, and few ministers who are really devoted to their work would wish to be relieved of it. But the pastoral visit as a social exaction, to be rigorously fulfilled at stated intervals on the penalty of forfeiting the regard of parishioners, is a senseless and time-consuming tyranny. If the children of light were half as wise as the children of the world, instead of nursing it as a grievance if their minister is a few weeks late in his circuit, they would be glad to have him released from an unnecessary burden, in order that they might profit more richly by his pulpit work."..... All persons attending the New England Christian Convention, to be held at Franklin June 5th, will get a reduced fare on the Concord Railroad from Portsmouth, Newmarket Junction, and Manchester.....Bro. A. Allen, late pastor of the Christian Church at Rockland, Rhode Island, is now settled over the church at South Valley, New York. The Rockland Church is without a pastor. A good brother desiring to locate can address Bro. O. H. Austin. The right man will find a good field for labor. .....An old folks' concert was given a few evenings ago in the Christian Church at Lynn, Massachusetts, for the purpose of raising money to repair the pastor's residence. The concert was under the direction of Deacon James Wheeler, who understands the business to perfection. The attendance was very large, and after the concert four hundred people sat down to an excellent supper in the vestry. The amount realized was about $75. Bro. Williams, the pastor of the church, has just been chosen one of the directors of the Young Men's Christian Association.....Bro. Alfred T. Joy, a member of the Court Street Christian Church, at Portsmouth, died at his home in Newmarket, May 9th, in the 74th year of his age. He leaves one son and two daughters, and a wife to whom he had been married fifty-two years. His funeral took place from the Christian Church on Monday, May 14th, and was largely attended by citizens and friends. He was also an Odd Fellow, members of that body attending his funeral.....Rev. L. L. Briggs, of Providence, Rhode Island, has been called to the pastorate of the Christian Church at Portsmouth, Rhode Island.....The *Watchman* reports 1 086 baptisms in 54 churches in Boston and vicinity from January 1st to May 1st. The largest number reported is from the Union Temple Church in Boston, which is 95. The religious interest in Boston has been quite remarkable the past winter.....Fifteen hundred have been added to the Congregational churches in New England since January 1st.....A powerful revival is reported in Rockland, Massachusetts. Nearly the entire Sabbath-schools of the Congregational and Baptist churches have commenced the Christian life. The work has extended to all classes and ages. So great an interest has not been seen in the town for many years.....The Chicago *Interior* says; "The churches are beginning to discern that they can not put on and kick off a minister like an old slipper."..... Large and interesting temperance meetings were held in the Christian churches at Newcastle and Portsmouth Sunday evening, the 13th inst.—JOHN A. GOSS, May 16th.

MASSACHUSETTS.

Boston.—The following is clipped from the Boston *Traveller* of May 12th: "A large number of the members of the First Christian Church of this city met last evening at the residence of Rev. Joseph E. Barry, No. 12 Wyman Street, Boston Highlands. Prayer was offered by Rev. P. W. Sinks. Mr. Barry read a poem entitled, 'The Everlasting Memorial.' Mr. and Mrs. Barry rendered the song, 'Good old days of yore.' Interesting remarks were made by Rev. Mr. Sinks, E. W. Farr, and others. The remainder of the evening was spent in social intercourse. Rev. Joseph E. Barry and wife have been connected with the Children's Mission on Tremont Street about thirty-five years, where they have done a noble work, and are loved and respected by all who know them."

NEW YORK.

North Greece.—The sixty-eighth annual session of the New York Western Christian Conference will be held at West Clarendon, Orleans County, commencing on Friday, June 22d, at 10 A. M. Teams will meet trains at Holly, on the Falls branch of the New York Central Railroad, on Thursday afternoon, the 21st, and Friday morning, the 22d, to convey persons to the place of meeting. Churches numbering fifty members or less are entitled to two delegates; over fifty and less than one hundred, three delegates; over one hundred, four delegates. Churches will please remember the annual conference collection, and ministers the letters relating to their moral and religious character.—D. W. MOORE, Sec'y.

PENNSYLVANIA.

Moscow.—Rev. M. W. Borthwick—after the morning service in the church at Madisonville—administered baptism to five or six converts. It was an interesting service. Bro. Borthwick goes to Ross to assist Elder William Hornbaker next Sunday.—B. F. SUMMERBELL.

OHIO.

Centerburg.—The fifth Sabbath of April was my regular day for service at the Licking Chapel. The congregation was unusually large. Elder E. Peters preached a very able discourse on baptism, after which I baptized fifteen persons. I lectured on temperance in the evening at the same place to a large and attentive congregation.—B. H. CHRISMAN, May 14th.

Utica.—We are enjoying a good degree of prosperity in our field of Christian labor. During the winter I received twenty-seven new members to the churches of my charge, and recently we had a baptizing season at Fairview, when eleven converts obeyed the Lord in this ordinance, and others are expected to follow soon in this duty at the other points. We believe that all the disciples of Christ should be baptized, and we labor for this end. We have faith enough in this Christian ordinance to administer it according to the New Testament order, by burial in and resurrection from the water. No orthodoxy shall change the method of liberalism destroy the force of this ordinance for us. —ALBERT DUNLAP.

Bryan.—It was my happy privilege yesterday to baptize five converts. Four of these were baptized after our regular 11 o'clock services, in the presence of a large concourse of people. In the evening we assembled together again for the purpose of attending to the ordinance as commanded in the 14th and 15th verses of the 13th chapter of John, and confirmed in the 20th verse of the 28th chapter of Matthew, and celebrating the Lord's Supper, after which we again, the same hour of the night, repaired to the water with a near neighbor of ours and there buried him in the symbolic grave, and raised him in the likeness of a glorious resurrection of Christ. We trust to walk in all of the ordinances of the house of the Lord blameless.—W. N. DECK, May 14th.

INDIANA.

Merom.—Will Wallar is at home. Perhaps he will remain at Merom until fall, when he will return to Crawfordsville, where he has been attending school. Bro. Wallar is preparing for the foreign mission-work.....Three pulpits in Illinois were occupied last Sunday by members of the Berean Association. Bro. Watson, accompanied by Bro. Patterson, was at Wheeler; Bro. Shepherd at Newton, and the writer at Carmi. There was baptizing at Wheeler, Bro. Patterson officiating. Bro. Watson also reports five accessions to the church. Bro. Shepherd says the prospect at Newton is such as to beget hope.....Your correspondent went to Carmi Friday, the 11th inst. The same evening the young people gathered at Bro. Thomas Bennett's, and the evening was spent in singing. It has seldom been our privilege to preach where better vocal music was rendered than at Burnt Prairie Church. Even the little children sing. They have an excellent union Sunday-school there. We found at least three denominations represented in the school. Bro. Wiggins is superintendent. The teachers are active in the discharge of their duties..... Bros. T. B. Chapman and Cyrus Hornbeck send us good tidings. They are both preaching. Bro. Chapman is engaged in pulpit work three Sundays in every month..... Five volumes were added to the Berean library this week, two of which were Beecher's Sermons.—E. C. CUNNINGHAM, May 18th.

MICHIGAN.

Marshall.—Mrs. Emsley, of Mason City, Iowa, a daughter of Rev. J. E. Church, now visiting with her parents in this place, attended the Unitarian Conference at Chicago a few days ago, and reports a very interesting session. The proposed college at Cleveland was an absorbing topic..... The writer expects to spend Sunday, May 27th, with friends in La Grange County, Indiana.....Married, in this city, May 17th, by the writer, D. Millard Owens and Emma A. Phillips, both of Jackson.....Rev. L. Allen, who has been absent two Sundays in Van Buren County, has returned, and we hope will soon re commence meetings near his home.—D. E. MILLARD, May 19th.

Richfield.—We hope those interested will make a special effort to be in attendance upon the conference to open June 7th at Richfield, Genesee County. Passengers ticket for Davison on the Grand Trunk and Chicago Railroad.....At Maple Rapids the interest is good and audience large. At Eureka the house has been cleansed, walls whitened, a new carpet and matting ready to go down, and arrangements will soon be made in regard to paint, etc. The Fulton Church is small but active, with a neat church edifice. A carpet has been purchased, which will greatly improve the internal appearance. We are trying to do our best for these three points and believe our labors are appreciated.....May 27th, at Maple Rapids, we hold a memorial service. The Post of the Grand Army of the Republic will attend in a body. Decoration Day, or Memorial Day rather, will be observed in our town. Governor Bregole will be present, Bro. Deyo orates.—C. MENDENHALL.

Thornville.—WHEREAS, Rev. W. W. DeGeer, after a faithful service of four years, with untiring zeal and labor, as pastor of Thornville Christian Church, Lapeer County, Michigan, has resigned, and while we accept the resignation of our worthy pastor, we hereby express our admiration of the exalted Christian character of Rev. W. W. DeGeer, and our sorrow at the loss of his counsel and labor as pastor and brother. We take great pleasure in recommending him as a minister and pastor to any church of the brotherhood with whom his lot may be cast. We wish our dear brother and family success and happiness wherever they may go. During the four years of his labor here many changes have come to our little band of Christians. Two have passed over the river, where they rest from toil and care. Among those who have died we shall ever remember Deacon S. W. Joslyn, who died very suddenly, and Sister Joanna Fishell, who died very happy. They were both charter members.—Committee—Sewel Sleeper, Mrs. Emily Hilliker, Mrs. Mary Joslyn, Miss Eva B. Joslyn.

ILLINOIS.

Sumner.—At our last meeting in Wayne County we had ten additions on Sunday—all married people. The church was organized in January. Good prospects. We held a meeting at Noble, Richland County, with S. T. Cheek. We expect to organize there also.—J. B. WRIGHT.

[Continued on page 332.]

WELCOME DEATH.

To those who have suffered through countless weary hours death is a sweet relief. Expecting the reward of the faithful, they have a desire to depart and be with Christ. They watch for death as they that watch for the morning.

When it was announced on the 12th of February last that Sister Susan McGilliard was dead relief came to many hearts, and, amid the sorrow and sore bereavement, there was rejoicing that the agonizing sufferer rested at last.

Susan B. Shuman was born March 8, 1823, in Dearborn County, Ind., and at the age of four years came with her parents to Ohio, where she spent the remainder of her life. She was married to Andrew McGilliard October 5, 1841, and two years later was received into the fellowship of the Christian Church and baptized by Elder Walter. She was the mother of eight children, three of whom welcomed her freed spirit through the gates of pearl.

Her affliction was cancer, and through a long period of time she suffered the torture of that merciless disease. Denied the privileges of the sanctuary, the writer conducted several services at her house, where many friends gathered to console and express their sympathy. Here we heard her last public testimony for Christ—that unutterable language which a full heart can not speak. None could know how much she appreciated these gatherings of her friends without knowing her love of the services of God's house. When well, and often when not well, she came. Preaching, Sunday-school, and prayer-meeting she loved equally well, and considered that each demanded her presence.

It was not only the lot of our sister to suffer, but to have the care of the infirm. She nursed her mother-in-law through a long period of lingering illness. With Bro. and Sister McGilliard the venerable John McGilliard, so well and favorably known to the Miami Conference, spent the declining years of his life. Said he to Bro. Kirby, "I have lived here for thirty years, and she has never given me an unkind word."

It was her request that Bro. McCullough should preach her funeral sermon, but through failure to reach him at the time of her death the service was deferred until the fourth Sunday in April. Her remains rest in the silent city at beautiful Spring Grove.

Thus heaven gains the treasure which earth has lost. Nothing good is lost. It may disappear from us, but it will reappear, glorified and blooming with beauty, in the heavenly country which we seek. How goodly a company of our friends are safely there!

J. F. ULLERY.

A VISIT.

The fifth Sunday in May I spent with Rev. J. H. Barney and his congregation, at Timber Ridge Church, Hampshire County, West Virginia. Bro. Barney met me at Winchester and conveyed me to his comfortable home near the church. They have a nice brick house of worship, with a membership numbering two hundred and one members. I was truly glad to find the cause prospering so well in the hilly country of West Virginia. We met his congregation Saturday night, Sunday morning and evening, and on Sunday night we went with Bro. Barney to Walnut Grove, a new preaching point he has recently established.

Directly after service Sunday morning we repaired to the water in Capon River, where Bro. Barney baptized seventeen persons. It was one of the most impressive services I ever attended. The singing was very good, while the services, performed by Bro. Barney, were of a most interesting character. With pleasure shall I long remember this delightful service.

We dined on Sunday with Bro. L. C. Hook and his accomplished lady. Sunday night was passed with our much-esteemed friend, Bro. A. S. Anderson and his good wife. Monday night was spent with Bro. Robert Hook. He and his excellent companion, though advanced in life, seem comparatively young and happy. May the Lord bless them abundantly. They have a nice family of children, all of whom are succeeding well in life. I learned to love them all. I passed a short time at other places, but have not space to mention the names of the persons living there. They will long be remembered for their kindness.

Bro. Barney has been pastor of this church three years, during which time he has received fifty-three members into church fellowship. He attends many funerals, as he is the only Christian minister living in that part of the state. He is popular with his people. I was truly glad to find him doing such a good work for the Lord. May his life be spared with this church many years. Through his influence mainly, Bro. W. R. Spaid is now attending the school at Stanfordville, New York, preparing himself for the gospel ministry. Bro. Barney has a pleasant and interesting family. His wife is just the right kind for a preacher. His congregation speak of her in the very best terms. They have two sweet little babies, nearly two years old. Bro. Barney, his companion, and all his family, will please accept my thanks for the kind attention they gave me during my sojourn with them.

Tuesday we turned our face toward "Old Virginia," where we felt sure that a "loved one" was watching for our return. We reached home Wednesday afternoon, feeling thankful to our heavenly Father for directing and sustaining us thus far on the journey.

J. T. KITCHEN.

Linville, Va., May 10th.

THE HERALD.

Bro. Coan,—I want the HERALD, for we do not know how we could get along without it. It finds not only a place in our own family, but it frequently visits some of our neighbors who are not able to pay for one, and have not a way to get to church. It does my soul good to take my paper and drop in awhile and read to poor, anxious, burdened souls. I wish I had the means of paying for extra copies for such as have not; I think they would be benefited much from them.

When I see people of means expend so much in dress and needless extravagance, and so thoughtless and careless of the good they might do, I wonder why things are suffered so to be; or more, how some can be so unmindful of the great good they might be capable of doing if they would only take more time to consider and reflect that it is "not all of life to live, nor all of death to die."

And let me also say that the good old HERALD finds its way into our lodge room occasionally. We have been drawing the attention of our members through its columns to the sad and cruel death of Bro. Irons, of Iowa. Oh, how terrible to be so suddenly cut down in a life of usefulness by a wicked assassin's hand, made murderous by the demon in intoxicating drinks. How deeply do I sympathize with that bereft and sorrowing widow and sister. I would try to speak words of comfort to her if I were near her. It seems I can feel her loneliness and the pangs that almost rend her bleeding heart. But let us thank God we can rejoice that she is not called to mourn her loss without a hope of again being united to him who was so dear to her. He fell like a martyr, with his harness on, and God will hear the supplications of those true and faithful ones that are trying to mitigate one of the greatest evils that ever existed on this earth. It can not be but God will avenge his blood on the head of those that countenance and uphold so terrible a business as trafficing in intoxicating drinks.

How dare any man or woman, for the love of gain, deal in that which they know will dethrone reason and fit its deluded victims for any and everything beneath sobriety and humanity! How long, how long, will this terrible work of destruction and death be tolerated, and the bountiful provisions of Providence more or worse than destroyed by being converted into that which drowns the moral sensibilities of the drinker, and their homes made wretched, and which causes the cry of more than widows and orphans to be heard exclaiming, "Is there no stay, no removal of so terrible a foe and enemy to all peace and happiness?"

The great question at the present time should be whether the rum power or the people shall rule. Prohibition has aided many a drunkard in his efforts to reform; it has gladdened the heart of the wife and mother; it has brought peace and happiness to many a home, and dissension and misery to none.

It does seem to me if I had a persuasive voice I would be willing to use it through my earthly life, if need be, to help bring about the time when the sons and the daughters from the East and the West, from the North and the South, shall rise up and shout, "We are free, we are free from the power of rum."

MRS. J. E. STALKER.

East Berne, N. Y.

SABBATH-SCHOOL INSTITUTE.

The Erie Christian Conference Sabbath school Institute will be held at McLallen's Corners, Erie County, Pennsylvania, on Friday evening, June 8th, and Saturday, June 9th.

PROGRAMME.

Friday Evening.

7:45 to 8—Devotional.

8 to 8.20—Address of welcome, by Rev. J. Weeks.

8:20 to 8:35—What is the Mission of the Sunday-school? by Rev. O. T. Wyman.

8:35 to 9—General discussion of the same, led by Samuel Cummings. Devotional.

Saturday Morning.

9 to 9:15—Devotional.

9.15 to 9:30—Should a Special Effort be made for the Conversion of Children in the Sunday-school? by L. A. Harvey.

9.30 to 10—General discussion of the same, opened by Thaddeus Ryan.

10 to 10:15—Should Theology be taught in the Sunday-school? by Rev. B Mason.

10:15 to 10:45—General discussion, opened by Bro. St. John.

10.45 to 11—Who should be Superintendent? by A. H. Crampton.

General discussion, opened by T. M. Ryan.

Service of song; choir.

Afternoon Session.

Music; choir.

1:30 to 1:45—Devotional.

1:45 to 1:55—Service of song; choir.

1:55 to 2:10—How shall we conduct Singing in the Sunday-school? by Rev. G. W. Sweet.

2:10 to 2.30—General discussion of the same, led by Bro. W. Mason.

2:30 to 2:45—What can be done to have the Children of the Sunday-school remain at Church? by Rev. J. Weeks.

2:45 to 3.15—General discussion, opened by R. M. Francis.

3.15 to 3:45—Question drawer, by Rev. P. Zeigler.

3.45 to 4—Best manner of conducting an Infant Class, by Mrs. L. Frou.

General discussion, opened by Lena E. Harvey.

4.30 to 4:45—What are the Essential Elements of Success in the Sunday-school? by Rev. A. S. Langdon.

General discussion, opened by Dr. L. P. Sturtevant.

5:15 to 5.30—What is the Reward of the faithful Sunday-school Teacher? by G. W. Ryan.

Devotional.

Committee—E. M. Harris, P. Zeigler, H. Crampton.

A full attendance of all interested in Sunday-school work is earnestly solicited. We hope that those whose names are on the programme will make a special effort to be with us. We think the programme does not furnish enough music, and we shall expect the choir of the Washington Church to fill this deficiency.

L. A. HARVEY, Conf. Sec'y.

REV. MRS. ELLEN G. GUSTIN.

This dear sister has been on a visit to Virginia, and spent about three weeks with me at my humble home, and one week with Bro. Post, among his charge and in Suffolk. She preached for me at Mount Carmel and Spring Hill, and, by request, at the M. E. Church at Wakefield, and at Barrett's, to the delight of my people. Also at Ivor, and on the fifth Sunday at Berkeley. Her sermons were rich in thought, deep in pathos, and full of spirituality; so she reached the hearts of those that heard her. Large congregations greeted her wherever she went, and many were made to weep by her earnest and loving appeals to them. So great was the crowd at old Barrett's that the sleepers in one part of the house gave way and let the floor down to the ground.

Sister Gustin came to Virginia at my solicitation, hoping that our climate might be of benfit to her. She is much afflicted with neuralgia or rheumatism. I have enjoyed her company very much in the home circle, and was much refreshed spiritually by her preaching. I very much regret her stay among us was so short. She came in the fullness of the blessing of the gospel of Christ, and will return to her home and loved ones with the benediction of many of God's children here in this sunny land.

She left on Monday for Stanfordville, New York, to attend the closing exercises of the Biblical School and the unveiling of Dr. Craig's monument, and then to her home at Attleboro.—*M. B. Barrett, May 2d, in the Christian Sun.*

Railroad Song.

The road to heaven by Christ was made;
In heavenly truths the rails were laid;
From earth to heaven the line extends—
To Life Eternal, there it ends.

Repentance is the station, then,
Where travelers are taken in,
And where there is no fee to pay,
And Jesus is himself the way.

The Bible is the engineer;
It points the way to heaven most clear:
Through tunnels dark and dreary here
It does the way to glory steer.

God loves the fire—his truth the steam
Which drives the engine and the train.
All you who would to glory ride
Must come to Christ and in him abide.

The whistle is God's preached word;
It is the signal of the Lord.
At every station on the line
It always wants you in due time.

Come, poor sinners, now's the time;
At any station on the line,
If you repent and turn from sin,
The train will stop and take you in.

The cars are ready now to go—
Say, will you go to heaven, or no?
The engineer is very kind—
May none of you be left behind.

The whistle notes, sounding loud and clear,
Announce to us the train is near,
And all who would to glory go
Must come in time to hear it blow.

If you would like to take a ride,
The engineer will all provide;
You'll draw your rations by the way,
And at the end the best of pay.

We have on board a holy band—
They are all bound for Canaan's land,
To see the saints who are gone before,
And sing and shout for evermore.

The cars run through with great delight,
While all the crew in her unite,
Till Canaan's land appears in view,
When all the saints are dressed anew.

This heaven-bound car runs night and day,
Nor will she tarry on the way,
Until she lands in heaven above,
Where all the saints do feast in love.

And when we reach the holy land
We all shall dwell at God's right hand,
And on that peaceful, heavenly shore
We'll ride this earthly train no more.

—*Selected by Mrs. Rejinah Shamley.*

Spring Grove, Mich.

WALKING WORTHY OF GOD.

"That ye would walk worthy of God who hath called you unto his kingdom and glory." I. Thess. 2:12. The same apostle, in writing to the Ephesians, says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 1-3 And again to the Colossians (I: 10), "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

1. There are but two roads upon which men may travel; these are represented by the Savior as a narrow way and a broad way. To walk unworthy of God is to walk in the broad way; to walk worthy of God is to walk in the narrow way. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

How few walk in the strait path of love; how many hurry along the broad road of selfishness. Virtue requires choice, care, and effort. Enter—it must be an act of choice and preference. Strait gate—caution will be demanded to walk in it uprightly. Broad is the way—the temptations to a thoughtless, worldly life are numerous and obvious; widely thrown open are the facilities of vice that leadeth to destruction. But the course is a dangerous one, and will lead to the most fatal consequences; yet strange and sad to say it is the very way multitudes are flocking, and it will require resolution not to be borne away into the heedless crowd, yielding to the seduction of their example.

"Strait is the gate, and narrow is the way, which leadeth unto life"—conduc's to that goodness which is the life and happiness of the soul, in this and all future states of being. See Psalm 1. It is said of the broad way, many go in thereat. The right way is something to be found, to be sought after; it does not come of itself.

2. This brings us to another question, "How are we to seek?" "We walk by faith and not by sight." II. Cor. 5: 7.

3. How do we get faith? Faith cometh by hearing, and hearing by the word of God. God has revealed himself to us through his word. Jesus came to reveal the Father, and to teach us how to live (walk). "I am the way, the truth, and the life," said the Savior; "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

The right way in which we should walk may be emphasized by pointing out the wrong way. The Apostle Paul says, "Wherein in time past ye walked according to the course of this world.....to walk according to the course of this world is to walk according to the prince of the power of the air and the flesh." Eph. 2: 2. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.....But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 19-23.

4. How shall we walk? "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2.

"To walk in love is to walk after his commandments." II. John 6. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." I. John 2: 6. By walking worthy of God we overcome the world, "and this is the victory that overcometh the world, even our faith."

Finally, those that are faithful to the end of life "shall walk with the blessed Savior in white: for they are worthy." Rev. 3: 4.

S. R. DRAKE.

Clifton, Iowa.

OBITUARY.

Died, in Providence, R. I., February 20, 1883, Bro. Joseph A. Chedel, aged 75 years. Himself and wife, and Bro. John Lonsdale and wife, experienced religion and joined the church under the ministry of Elder E Edmunds, then pastor of the Broad Street Christian Church in Providence. Some three or four years after they, with Elder Benjamin Taylor, gathered the Marine Society and erected the Bethel Church, which has been a great blessing to seamen in that city. Elder B. Taylor was the first chaplain. He died in 1846. His memoir was written and published by Elder Edmunds. Bro. Lonsdale departed this life some two years since, and now another of our Christian workmen follows. Bro Chedel for many years was one of the most earnest and faithful laborers the Bethel ever had. For more than forty years he was a devoted member, and for a long time president, of the "Seamen's Friends' Society." Being unwell and suffering from infirmities, yet his seat was seldom vacant on the Sabbath day. His deepest yearnings in the closing hours of life were for the Bethel cause and the conversion of seamen. His funeral was attended by the pastor at the residence of his daughter. A large circle of relatives and friends were present.

Also, died, in Providence, R. I., April 9, 1883, Captain Philander G. Crosby, aged 65 years. He was son-in-law to Bro. Chedel. He followed the seas from early manhood to almost the close of life. Some four years ago he met with a change of heart. While under deep concern of mind he called upon God, and the Lord heard and delivered him out of all his fears. Since then he has led a praying life. Although not able in health to attend church often, yet he daily bowed in prayer in his family. His funeral was attended by Elder Edmunds and the writer. A very large company of relatives and friends, among whom were a number of aged sea captains, followed his remains to the place of interment. How much we need to pray with the psalmist: "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

E. BURROUGHS.

Providence, R. I.

MARRIAGES.

CHENOWORTH—BALL—Married, in Dayton, Ohio, May 10, 1883, by Rev. C. W. Garoutte, Mr. Casper Chenoworth and Miss Retta A. Ball, both of Greene County, Ohio.

WOLF—MACY—Married, at the residence of the bride's parents, near Dayton, Ohio, April 17, 1883, by Rev. H. Y. Rush, Mr. J. E. Wolf and Miss Anna Macy.

OBITUARIES.

PATTON—Died, in Richfield, Lucas County, Ohio, May 6, 1883, Joseph C., infant son of Elias and Sarah Patton, aged 3 months. Sermon by THOMAS HESTON.

WALES—Died, in Binghamton, N. Y., April 29, 1883, John E. Wales, aged 71 years. He was the son of Deacon Ira Wales, who died a few months since. He leaves a widow, one son by a former wife, with brothers, sisters, and other relatives, to mourn their loss. He was a good man, and loved the Christian Church. His funeral was attended by the writer. A. J. WELTON.

HOLMES—Sarah Holmes died February 10, 1883, aged 86 years and 13 days. For a number of years she had been an invalid, and confined to her room; but she was strong in the Lord, and found peace and rest in him. To the children and relatives we say, "Be ye also ready." Services by the writer, at the South Westerlo (N.Y.) Christian Church. D. I. PUTNAM.

HUNT—Died, at Newrey, near Greenville, N. Y., February 17, 1883, Ann Eliza Avery, wife of Oliver Hunt, aged 59 years, 7 months, and 23 days. She embraced Jesus as her Savior in 1858, during a meeting held at Smith's Corners, conducted by Rev. A. M. Hoff, of the M. E. Church. Her husband and seven adult children mourn her departure, yet not as "those having no hope," for they believe that their loss is her eternal gain. Her funeral was held at the Christian Church at South Westerlo, and the pastor, Rev. D. I Putnam, preached an able and practical sermon from the text, "Set thy house in order, for thou shalt die and not live." etc

WHITBECK—Died, at Alcove (Stephensville), N. Y., Catharine Whitbeck, aged 71 years, 7 months, and 17 days. On the morning of April 3, 1883, her son Jasper, with whom she lived, found her in her room lying on the floor, unconscious. All efforts to bring her to a state of consciousness were unavailing. Not once during her sickness could she recognize her children or friends, who did all in their power for her relief that love could devise or bestow; neither could she give a parting look or a mother's affectionate "good by." Apoplexy was doing its fatal work, and on the 9th—six days after the attack—she passed beyond the reach of care and pain. She was a praying woman, a lover of the house of God, and an attentive listener to the preached word. She was a loving mother, and had the affectionate regard of those who knew her. God bless and save the children. Funeral services at the Alcove Christian Church by the writer, assisted by H. Brown. D. I. PUTNAM.

HANES—Died, at South Westerlo, N. Y., April 27, 1883, Eliza A. Hanes, aged 63 years and 4 months. She had been blind for over 34 years, and had for a long time been in feeble health; but she endured all with fortitude and patience, which is characteristic only of the true Christian—one who relies upon Him who said, "My grace is sufficient for you." Though she could not see the natural light, yet by the eye of faith she could see Jesus, the "light of the world," and in that light she walked and lived. She had been for many years a worthy and an honored member of the South Westerlo Christian Church. She was widely known, and her affliction and purity of life had won for her the sympathy and esteem of all. May the promises of God's word comfort the children, brothers, and sister, and in the grand reunion "in the sweet by and by" may all meet, never more to part. Services at the South Westerlo Christian Church on the 29th, by D. I. PUTNAM.

NEALEIGH—Died, at her home in Arcanum, Darke Co., Ohio, May 9, 1883, Mrs. Rachel Nealeigh, wife of Elder Wm. Nealeigh, aged 72 years, 3 months, and 7 days. Sister Nealeigh was born in Butler County, Ohio, February 2, 1810; was married to William Nealeigh November 17, 1831, with whom she lived in harmony and peace for more than 53 years. Ten children were born unto them, eight of whom are still living, and are striving to walk the road that leads to the land of rest, with a good prospect of meeting that kind mother that has gone on before. Sister Nealeigh was converted to the Christian religion April 7, 1840, and joined the Christian Church; was baptized by Elder Elisha Ashley, and has lived an exemplary Christian life for more than 40 years. She expressed herself frequently, during her last sickness, as being ready and willing to go home to rest in heaven. As a Christian and neighbor, she was highly esteemed. The aged husband and children have the sympathies and good feelings of all the citizens of the village. The funeral services were held in the Methodist Church, the pastor taking part. Sermon by the writer. T. S. WELLS.

WHITE—Sister Amanda Kimsey was born in the State of Ohio September 20 1835; joined the Christian Church and was baptized by Elder R. W. Humphreys before she was 19 years old; was united in marriage to John R. White December 17, 1854, Elder Dawson officiating; and was called from labor to reward May 9, 1883, at the age of 47 years, 5 months, and 19 days. Sister White was earnest in her devotion to the interest of her family, and lived to see all her children brought into the fold of Christ. She leaves a mother just on the verge of the grave (85 years old), three sisters, two brothers, five children, and her husband, with other relatives and numerous friends, to mourn their loss by her eternal gain. May the Divine Spirit help them to look to the Giver of all good, with full assurance that all things worketh together for good to those that love the Lord. Sermon by the writer, at Mt. Zion Christian Church, to a large and sympathetic concourse of people, after which her remains were interred in the church cemetery to await the call that will come to those that die in the Lord. J. F. BURNETT.

POVERTY AND DISTRESS.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes heart and watery, a condition termed *anemia* in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

THE FIELD---CONTINUED.

IOWA.

Le Grand.—Dear brethren, you see by the announcement in the HERALD that the Iowa State Christian Conference will convene, on the 5th of June, at the Christian Church at Le Grand, Marshall County. We would like every church to send in a full delegation. Pastors, see that delegates are appointed, and that they come. We would like to see every minister in the state present, and not only the ministers and brethren of this state, but many from other states. Dear brethren, come and see the school building; its walls are up, roofed, and floors laid, but we need money to get it ready for school this fall, if possible. I frequently ask myself the question, Will the Christian people own a school in the great West? We can if we will. Brethren, we are very anxious to have the building in such a condition that we can commence school this fall, but it will take money. Brethren, do lend us a helping hand just now and save Le Grand Institute to the Christians of the West. Do not let us lose what we have already paid, and God will bless us in the act of saving it.--J. B. WELKER, May 14th.

MISSOURI.

Tarkio.—April 27th I left my quiet home in Lake City for my field of labor. While at home I had the privilege of hearing Rev. H. M. Brooks preach. His sermons were logical. Our cause needs just such men. He is well received wherever he preaches.....April 29th I preached to the Franklin Grove Christian Church. This church is hopeful. I think Bro. Call and Sister Russell will join this church at our next appointment. Bless the Lord for the good work that is going on.....Bros. Call and Thomas were with us at the New Antioch Church May 6th. Elder Thomas preached in the morning and Bro. Call followed him in a warm exhortation. This church has a good Sunday-school and a good pastor, and a powerful influence upon the entire community. Live men and women make a live church.....May 7th we arrived at Bro. Davis'. He is a member of the Tarkio Church. Thanks to Bro. Campton that we were not left to make the trip on foot. Here we spent the week in visiting. Here we also met Sisters Timmons and Russell, whose praises are in all the churches. Sister Russell reports a good work done in Miller County. On account of heavy rains our meetings here were a failure. But such is life. This church is talking of building a house of worship in the village of Tarkio. God grant that they may.....There are many places open here in this county for our people. The large towns of Hamburg, Shenandoah, and Westboro, all ask our people to come and preach. If we had the help to hold the fort after taken there might be good churches organized in all these towns. If we succeed as a people in these towns we must sustain a minister awhile until he has gathered some strength. Our papers and books must be scattered broadcast; we must work and give as well as pray. No church that we have visited in our mission have been left in a worse condition than we found them. No, not one; but every church can bear witness that we have worked in harmony with the pastor and have left both pastor and church in a better condition than we found them. .....Dear brethren and ministers of the Southwestern Conference, let every one of us do something for Children's Day. Let every dime be collected. Go into your towns near you, ask for dimes, and you will get them. Our cause is growing in favor with the people everywhere.—WM. BUSCH.

De Witt.—Being disappointed in going to my regular appointment at West Grove Church, Carroll County, last Sunday, I will give a few items. The West Grove Church some time ago bought the old Presbyterian house which was much out of repair. Last fall they went to work to repair it, and put a good fence around the graveyard, and ceiled their house nicely inside, and fixed things comfortable. This is an earnest church.....The Indian Grove Church, Charlton County, are repainting their house of worship inside and out—getting ready for the conference to be held there in September. Bro. Deweese, their worthy pastor, is doing much for the cause of Christ, and should have the earnest support of the church and also the other churches of which he is pastor.....Bro. H. M. Brooks, of the Eastern Ohio Christian Conference, made us a visit, coming about March 1, 1883, and remaining here about a month preaching to the churches to good acceptance. He gave three sermons in De Witt, which were well received. His last was on "The Bible against Infidelity," when several professed infidels spoke in high terms of the arguments presented by Bro. Brooks. He has done our cause much good in this vicinity by his able efforts, and we hope he may soon return here from his visit in Iowa.....The Pleasant Valley Church are arranging for a Sunday school celebration on Saturday before the first Sunday in June. This Sunday school was organized a year ago last fall, and has been kept up with good interest ever since, both winter and summer, except for a short time last spring when the bottom was overflowed. I wish some of the other churches here would try and do as well and organize and keep up a good Sunday-school.....On the fifth Sunday in April, in company with Bro. Deweese, we made a visit to Brother Butcher, formerly of the Industry (Illinois) Church, some twenty miles north of De Witt, and Brother Deweese gave three sermons in the M. E. Church at Bridge Creek, the last one on the principles of the Christians. He will probably visit that point again, and if circumstances permit, may at some future time organize a society.....We are in need of more active ministers in north Missouri. A card from Bro. Parnell, of the Blue Ridge Church, Harrison County, says, "Why don't you write more for the HERALD? I have not heard a Christian minister since you were here," which has been about a year ago. They are good, deserving brethren, and are in a splendid country and need some one to break to them the bread of life.—F. E. MAY, May 14th.

Children's Mission.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the Children's Missionaries."

THE SISTERS' PLEDGE.

"We herewith give twenty-five cents toward the support of missionaries, in the interest of the Christians, where needed."

THE FOREIGN MISSION PLEDGE.

"I consent to be a local foreign mission secretary, and agree, once each year, to canvass my society for contributions to its treasury."

The children will now have liberty from school and we shall hope they will find more time for Mission-work and writing. No matter how good the letters of our Mission column, there is a disappointment if a goodly number of the letters are not from the children. We would like fifty dime-letters written as soon as this column is read by the children.

Do not hesitate to send because you have but one dime. Remember that the work is the dime Mission-work. As a rule stamps had better be sent than coin. Let the children write about their school, Sunday school, family, pets, work, church, or anything they please. All will interest us. The children can say a great many good things to those who look upon them with love.

We would be glad to have the children answer the following questions as they send up their letters, and we will give the names of those who answer correctly. We will be glad to have questions sent in also by the children for

OUR QUESTION DRAWER.

1. How many soldiers lapped water like a dog, and who was their general?

2. How did a strong man lose his strength, and who was he?

3. Who employed a priest for ten shekels and his board and clothes a year?

We do not care how many answer the questions, but we wish all who do to send us at least a one dime Mission letter. Also, keep our drawer filled with Bible questions and we will try to answer them.

OUR LETTER BOX.

Mr. W.—My congregation is looking forward to Children's Day with a great degree of interest, especially our younger people. If the Lord will we hope to make that day a rich feast. Success to the Children's Mission-work. Our youngest daughter, Mary Grace Rapp, is seven years old to-day. She sends you a dime for the Mission.

B. F. RAPP.

Ridgeway, Michigan.

We feel sure that Children's Day, this year, will prove one of the grandest days in the history of our church. No church should neglect it, and every pastor should see that preparations are early made for it. It is time to begin already. If preaching service does not come on the second Sunday, then observe the first service-day thereafter.

We thank Mary Grace, and hope she may have a great many very happy birthdays. She was very good to remember the Mission with her dime, and we shall hope to hear from her again. The dear children can not come too often.

Mr. W.—Inclosed please find one dollar and twenty cents, a dime collection for the Children's Mission from class No. 14 of the Milford Christian Sunday-school. This is our first contribution as a class, but we do not intend it to be our last one, and we pledge you a yearly collection.

TEACHER.

Milford, N. J.

This class comes with a very generous offering for the Mission, and we extend to them a very hearty welcome. If all our Sunday school classes would come, even with an average of five dimes, the aggregate would be both encouraging and wonderful. This for one thousand schools, with an average of six classes, would be thirty dimes to a school, or thirty thousand dimes—three thousand dollars—for all the schools. This is far more than we can hope to raise this year, but not more than we need. How easily a large work might be done by a general imitation of class fourteen of the Milford school?

What other classes will pledge us an annual offering?

Mr. W.—The 19th is my birthday. Please ask the Lord to bestow a blessing on that day. My offering is two dollars for the Mission of the children.

A FRIEND.

It is a fine thing to relate our birthdays, both with good works and with the heavenly home. The birth anniversary of this dear friend is thus doubly related. The same hand has been extended toward the work often and generously, and may it never lack a liberal supply. On the birthday we are apt enough to seek the blessings of friends (and this is all very well), but how wise also, therewith, to seek the blessing of God.

On the day prayer was not forgotten, and we are sure, too, the blessing was not wanting. May it never be wanting—may it ever also be sought. "Pray for me," was a common request with the apostles, and if more often preferred by us, how greatly our moral strength would increase and our mutual love as well.

Mr. W.—I come to you with a dime which I earned by going to the postoffice for your mail for two weeks. I am almost eight years old.

CHARLEY WATSON.

Troy, Ohio.

This is the little one of our home, and he is as dear to us as any little fellow in the world can be to his parents. On his velocipede he can make the trip to the office and back very quickly, and having been over the road a good many hundred times he knows the way perfectly well. We want to hear from other "darling Charleys."

Mr. W.—I herewith send you, for that branch of the Mission that most needs it, the sum of six dollars. I am not rich in this world's goods as you once suspected. If I was I would send more.

P. P.

We only wish our friend did have large riches. The really generous man—the man whose hand is ever open toward noble charities—is the one above all who deserves riches. But it is better to be generous and poor than niggardly and rich. Few men make greater mistakes than those who live chiefly to amass earthly riches. If the riches do not take wings and fly away, their owners soon will. It is supreme folly for a man to gather treasures in one land which he can not take, in any part, to another. Our true riches are laid up in heaven.

Toward God we have full assurance that P. P. is rich. May his moral riches at least increase.

J. P. WATSON.

Troy, Ohio, May 8, 1883.

BOOK NOTICES.

Periodicals.

The June number of the North American Review opens with an article by Joseph Nimmo, Jr., Chief of the Treasury Bureau Statistics, on "American Manufacturing Interests," in which is given a singularly full and instructive historical sketch of the rise and progress of manufactures in the United States, together with a very effective presentation of their present condition, and of the agency of tariff legislation in promoting diversified industries and encouraging the inventive genius of the people. Should this author's advocacy of protective legislation prove distasteful, the reader finds the needed corrective to an article by the Hon. William M. Springer, on "Incidental Taxation," which is an argument for free trade. D. C. Gilman, President of Johns Hopkins University, writes of the "Present Aspects of College Training," as affected by the increase of wealth and luxury, the development of natural science, and the influence of a larger religious liberty. Edward Self presents some weighty considerations on the "Abuse of Citizenship," as exhibited in the machinations of the dynamitists against a friendly power, in disregard of the obligations of American neutrality. Professor Isaac L. Rice criticises some of "Herbert Spencer's Facts and Inferences" in social and political science, and Christine Nilsson contributes "A Few Words about Public Singing." Finally, there is a symposium on "The Moral Influence of the Drama," the participants being, on the one side, the Rev. Dr. J. M. Buckley, well known as an opponent of the stage, and on the other, John Gilbert, the actor; A. M. Palmer, theatrical manager; and William Winter, dramatic critic. Fifty cents a number; five dollars a year. Published at 30 Lafayette Place, New York.

As a tonic and Nervine for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

Three generals have been arrested in Mexico for failing to take the parts assigned them in celebrating the national holiday.

Joseph Mullet was convicted at Dublin of complicity in the attempt to murder Juror Field, and was sentenced to penal servitude for life. He refused counsel, and said the English press comments had prejudiced his case.

FAIRFIELD, IOWA.—Dr. J. L. Myers says: "Brown's Iron Bitters is the best iron preparation I have ever known in my thirty years of practice."

The drunkard swills alcohol. Wise men use *Samaritan Nervine*, the king of all remedies.

John B. Gough has lectured 8,450 times, before a total of over 8,000,000 of people, to reach whom he has traveled 448 000 miles. He has been on the platform 41 years, and is now 65 years old.

Dr. Benson's Celery and Chamomile Pills cure promptly headache of every nature. 50c., druggists.

Alexander H. Stephens once challenged Ben. Hill to fight a duel. Hill declined, giving as a reason that he "had a family to care for and a soul to save, and that Stephens had neither." Stephens never forgave the imputation that he had no soul.

"Our child had fits. The doctor said death was certain. *Samrtan Nervine* cured her." Henry Knee, Verrilla, Tenn. At Druggists.

Senator Edmunds, of Vermont, is reported by a Washington c rrespondent to be worth $500 000, every dollar of which he has earned himself.

Tender Itchings in any part of the body cured by Dr. Benson's Skin Cure. 'Tis the best. $1., Druggists.

The honest man has been found. He is a doctor in Chicago, and in the space of a burial certificate reserved for "cause of death," he frankly inserted his own name.

C. M. Stanley and daughter, both of I haca, N. Y., express themselves as delighted at their cure of catarrh. Ely's Cream Balm did it. It is not a liquid or a snuff, and is easily applied. Price 50 cents.

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55	3 65	4 90	6 10	7 30	14 60
60	4 00	5 30	6 60	8 00	15 90
65	4 25	5 80	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 55
75	5 00	6 70	8 25	9 95	19 90
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CHURCH NOTICES.

The annual session of the New England Christian Convention will be held with the Christian Church at Franklin, N. H., June 5, 1883.

The sixty fifth annual session of the New York Eastern Christian Conference will be held with the Christian Church at Medway, Greene County, commencing Thursday, June 7th, at 9 o'clock A. M.

The fifty-fifth annual session of the New York Central Christian Conference will be held with the church at Memphis, N. Y., June 14, 1883.

The Sabbath school Institute of the Erie Christian Conference will convene at McLallen's Corners Erie County, Pa., commencing Friday evening June 8, 1883, and hold over the following Sabbath.

The next annual session of the Maine Central Christian Conference will be held with the Christian Church at Clinton, commencing Friday, June 15, 1883, at 10 a. m.

The annual meeting of the Board of Trustees of Starkey Seminary will be held at the Seminary on Tuesday, June 12, 1883, commencing at 10 a. m.

The New York Eastern Christian Conference Preachers' Aid Society will meet at Medway, June 8th, at 4 p. m.

The New York Northern Christian Conference will hold its 52d annual session with the Christian Church at East Houndsfield, Jefferson County, commencing at 10 a. m. on Friday, June 1, 1883.

The Michigan Eastern Christian Conference will hold its annual session with the Christian Church of Richfield, Genesee County, convening Thursday, June 7th.

The next annual session of the Iowa State Christian Conference will be held with the Christian Church in Le Grand, June 5, 1883, at 10 a. m.

There will be a meeting of the Northeastern Missouri Christian Conference at Bible Chapel, Pike County, on Saturday before the third Sunday in June, 1883, at 10 a. m.

The thirty-fifth annual session of the Northern Wisconsin Christian Conference will be held with the Christian Church at Muckwa, Waupaca Co., June 8, 1883, at 10 a. m.

The next annual conference of the Christian Church in Ontario, Canada, will be held with the church at Bloomington (2½ miles from Stouffville Station, Midland Railway), commencing Wednesday June 13, 1883, at 2 p. m.

The annual meeting of Stockholders of Union Christian College will be held at the college building, Merom, Ind., on Tuesday, June 5, 1883, at 10 o'clock a. m.

The 39th annual session of the Tioga River Christian Conference will meet with the Christian Church at New Albany, Bradford Co., Pa., on Thursday, June 7, 1883, at 1:30 p. m.

The next quarterly session of the York and Cumberland Christian Conference will be held with the Christian Church at Saco, Maine, commencing Friday, June 8th, at 2 p. m. A meeting of worship will be held over the following Sabbath.

Jelly Rolls.—Three eggs, half a cup of sugar, one cup of flour, one and a half teaspoonfuls of baking powder, two thirds of a cup of pulverized sugar, a little salt; bake in shallow pans—a dripping pan well buttered is good for this purpose; put in the dough till it is about half an inch thick; take it carefully from the tins when baked and lay on a cloth; spread jelly evenly over it with a knife; roll while hot; if this is not done the cake will crumble.

Orange Souffle.—Melt one ounce of butter in a sauce pan, and stir into it one and one half ounces of flour, then a teacupful of boiling milk. Stir the mixture for three minutes over the fire; then turn it into a basin. Add the well beaten yolks of three eggs, a couple of ounces of sugar, the juice of three oranges and the rind of one, grated or chopped fine, finally the whites of three eggs beaten to a froth. Bake in a quick oven and serve immediately.

The Northeastern Railroad has well advanced its bridge of piling across Lake Ponchartrain to New Orleans, which will be the largest and best thing of the kind in the country. It is twenty-one miles long in all, the piles nearly all measuring sixty feet, and are very large, and there will be thirty two thousand six hundred and forty-four of them.

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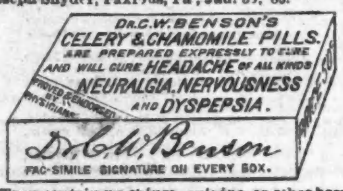

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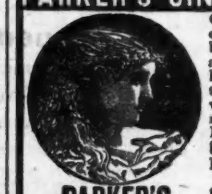

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